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RELIGIOUS COMMUNICATIONS.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

The following character is extracted from a sermon preached at the funeral of the Countess of Carbery, (the lady of Richard, Earl of Carbery, who died in the prime of life, in the year 1650,) by the pious, learned, and eloquent Dr. Jeremy Taylor; and published in a collection of his discourses in folio. As it may not be known to some of your readers, you may, perhaps, deem it worthy of a place in your valuable miscellany. I have taken the liberty of retrenching a few passages from the original, which were irrelevant to the purpose of this extract, and have exchanged an obsolete word or two for others of a more modern, but similar signification. To the whole I have subjoined a few observations, with a view to point out the peculiar excellences of the character which is here exhibited; and to recommend them more particularly to the attention and imitation of your female readers.

"I have now done with my text, but am yet to make you another sermon. I have told you the necessity and the state of death; it may be, too largely for such a sad story; I shall, therefore, now with a better compendium teach you how to live, by telling you a plain narrative of a life, which if you imitate and write after the copy, it will make, that death shall not be an evil, but a thing to be desired, and to be reckoned amongst the purchases and advantages of your fortune. When Martha and Mary went to weep over the grave of their brother, Christ met them there, and preached a funeral sermon; discoursing of the resurrection, and applying to the purposes of faith, and confession of Christ, and glorification of God: we have no other, we can have no better precedent to follow; and now that we are come to weep over the grave of our dear sister, this rare personage, we cannot choose but have many virtues to learn, many to imitate, and some to exercise.

"I choose not to declare her extraction and genealogy; it was, indeed, fair and honourable; but having the blessing to be descended from worthy and honoured ancestors, and herself to be adopted and ingraffed into a more noble family, yet she felt such outward appendages to be none of hers, because not of her choice, but the purchase of the virtues of others, which although they did engage her to do noble things, yet they would upbraid all degenerate and less honourable lives than were those which began and increased the honour of the families. Accordingly, myself have been à witness of it, how this excellent lady would, by an act of humility and christian abstraction, strip herself of all that fair appendage of exterior honour which decked her person and her fortune; and desired to be owned by nothing but what was her own, that she might only be esteemed honourable according to that which is the honour of a christian and a wise person.

"She had a strict and severe education, and it was one of God's graces and favours to her. For being the heiress of a great fortune, and living amongst the throng of persons in the sight of vanities and empty temptations, that is, in that part of the kingdom where greatness is too often expressed in great follies and great vices, God had provided a severe education to chastise the forwardnesses of a young spirit and a fair fortune; and intending to secure this soul to

himself, would not suffer the follies of the world to seize upon her by way of too near a trial, or busy temptation.

"She was married young; in passing through which line of providence she had the art to secure her eternal interest, by turning her condition into duty, and expressing her duty in the greatest eminency of a virtuous, prudent, and rare affection; which I note in her as that which I would have exemplar to all ladies and to all women: and although this was a great enamel to the beauty of her soul, yet it might in some degrees be also a reward to the virtue of her Lord; for she would often discourse it to them that conversed with her, that he would improve that interest which he had in her affection to the advantages of God and of religion; and she would delight to say, that he called her to her devotions, he encouraged her good inclinations, he directed her piety, he invited her with good books; and then she loved religion, which she saw was not only pleasing to God, and an act or state of duty, but pleasing to her lord, and an act also of affection and conjugal obedience.

"As she was a rare wife, so she was an excellent mother; for in so tender a constitution of spirit as hers was, and in so great a kindness towards her children, there hath seldom been seen a stricter and more curious care of their persons, their deportment, their nature, their disposition, their learning, and their customs; and if ever kindness and care did contest, and make parties in her, yet her care and her severity were ever victorious; and she knew not how to do an ill turn to their severer part, by her more tender and forward kindness.

"But if we examine how she demeaned herself towards God, there also you will find her not of a common, but of an exemplary piety. She was a great reader of scripture, confining herself to great portions every day; *which she read, not to the purposes of vanity and impertinent curiosity, not to seem knowing or to become talking, not to expound and rule, but to teach her all her duty, to instruct her in the knowledge and love of God and of her neighbours, to make her more humble, and to teach her to despise the world and all its gilded vanities; and that she might entertain passions wholly in design and order to heaven.* I have seen a female religion that wholly dwelt upon the face and tongue; that like a wanton and undressed tree spends all its juice in suckers and irregular branches, in leaves and gum; and after all such goodly outsides, you shall never eat of the fruit, or be delighted with the beauties or the perfumes of a hopeful blossom. But the religion of this excellent lady was of another constitution; it took root downward in humility, and brought forth fruit upward in the substantial graces of a christian, in charity and justice, in chastity and modesty, in fair friendships and sweetness of society. She had not very much of the forms and outsides of godliness; but she was singularly careful for the power of it. for the moral, essential, and useful parts; such as would make her *be*, not *seem* to be, religious.

"She was a very constant person at her prayers, and spent all her time, which nature did permit to her choice, in her devotions, and reading and meditating, and the necessary offices of household government, every one of which is an action of religion, some by nature, some by adoption. To these also God gave her a very great love to hear the word of God preached; in which, because I had sometimes the honour to minister to her, I can give this certain testimony, that she was a diligent, watchful, and attentive hearer; and to this had so excellent a judgment, that if ever I saw a woman whose judgment was to be revered it was hers alone. But her appetite was not soon satisfied with what was useful to her soul; she was also a constant reader of sermons, and seldom missed to read one every day; and that she might be full of instruction and holy principles, she had lately designed to have a large book in which she purposed to have a stock of religion transcribed in such assistances as she would choose, that she might be readily furnished and instructed to every good work. But God prevented that, and hath filled her desires not out of cisterns and little aqueducts, but hath carried her to the fountain, where 'she

drinks of the pleasures of the river,' and is full of God.

"She always lived a life of much innocence, free from the violences of great sins; her person, her breeding, her modesty, her honour, her religion, her early marriage, the guide of her soul, and the guide of her youth, were so many fountains of restraining grace to her, to keep her from the dishonours of a crime. It is good to bear the yoke of the Lord from our youth; and though she did so, being guarded by a mighty providence, and a great favour and grace of God, from staining her fair soul with the spots of hell, yet she had strange fears and early cares upon her; but these were not only for herself but in order to others, to her nearest relatives. And because she knew that the sins of parents descend upon children, she endeavoured by justice and religion, by charity and honour, to secure that her channel should convey nothing but health and a fair example and a blessing.

"And though her accounts to God were made up of nothing but small parcels, little passions, and angry words, and trifling discontents, which are the allays of the piety of the most holy persons, yet she was early at her repentance; and toward the latter end of her days, grew so fast in religion as if she had had a revelation of her approaching end, and therefore that she must go a great way in a little time: her discourses were more full of religion, her prayers more frequent, her charity increasing, her forgiveness more forward, her friendships more communicative, her passions more under discipline; and so she trimmed her lamp, not thinking her night was so near, but that it might shine also in the day-time, in the temple, and before the altar of incense.

"But in this course of hers there were some circumstances, and some appendages of substance, which were highly remarkable.

"1. In all her religion, and in all her actions of relation towards God, she had *a singular evenness and untroubled passage*, sliding towards her ocean of God and of infinity with a certain and silent motion. So have I seen a river deep and smooth passing with a still foot and a sober face, and paying to the great exchequer of the sea, the prince of all the watery bodies, a tribute large and full; and hard by it a little brook skipping and making a noise upon its unequal and neighbour bottom; and after all its talking and bragged motion, it paid to its common audit no more than the revenues of a little cloud or a contemptible vessel; so have I sometimes compared the issues of her religion to the solemnities and famed outsides of another's piety. *It dwelt upon her spirit, and was incorporated with the periodical work of every day*: she did not believe that religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls.

"2. The other appendage of her religion, which also was a great ornament to all the parts of her life, was *a rare modesty and humility of spirit*, a confident [resolute] despising and undervaluing of herself; for though she had the greatest judgment, and the greatest experience of things and persons that I ever yet knew in a person of her youth, and sex, and circumstances; yet, as if she knew nothing of it, she had the meanest opinion of herself, and like a fair taper when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but herself. But the perfection of her prudence and excellent parts could not be hid, and all her humility and arts of concealment made the virtues more amiable and illustrious.

"I know not by what instrument it happened, but when death drew near, before it made any show upon her body, or revealed itself by a natural signification, it was conveyed to her spirit: she had a strange secret persuasion that the bringing this child into the world should be her last scene of life, and so it was that the thought of death dwelt long with her, and grew from the first steps of fancy and fear to a consent, from thence to a strange credulity and expectation of it, and without the violence of sickness she died: and in this I cannot but adore the providence, and admire the wisdom and infinite mercies of God; for having a tender and soft,

a delicate and fine constitution, she was tender to pain, and apprehensive of it, as a child's shoulder is of a load and burden, and in her often discourses of death, which she would renew willingly and frequently, she would tell that she feared not death but she feared the sharp pains of death. The being dead and being freed from the troubles and dangers of this world, she hoped would be for her advantage, and therefore that was no part of her fear; but she believing the pangs of death were great, and the use and aids of reason little, feared lest they should do violence to her spirit and the decency of her resolution. But God that knew her fears and her jealousy concerning herself, fitted her with a death so easy, so harmless, so painless, that it did not put her patience to a severe trial. It was not (in all appearance) of so much trouble as two fits of a common ague; so careful was God to demonstrate to all that stood in that sad attendance, that this soul was dear to him; and that since she had done so much of her duty to him, he that began would also finish her redemption by an act of a rare providence and a singular mercy.

"Blessed be that goodness of God, who does such careful actions of mercy for the ease and security of his servants.

But this one instance was a great demonstration that the apprehension of death is worse than the pains of death; and that God loves to reprove the unreasonableness of our fears, by the mightiness and by the arts of his mercy.

"She had in her sickness, if I may so call it, or rather in the solemnities and graver preparations towards death, some remarkable and well-becoming fears concerning the final estate of her soul. But from thence she passed into a deliquium, or a kind of trance, and as soon as she came forth of it, as if it had been a vision, or that she had conversed with an angel, and from his hand had received a label or scroll of the book of life, and there seen her name enrolled, she cried out aloud, 'Glory be to God on high: now I am sure I shall be saved.' Concerning which manner of discoursing we are wholly ignorant what judgment can be made; but certainly there are strange things in the other world, and so there are in all the immediate preparation to it; and a little glimpse of heaven, a minute's conversing with an angel, any ray of God, any communication extraordinary from the spirit of comfort which God gives to his servants in strange and unknown manners, are infinitely far from illusions; and they shall then be understood by us when we feel them, and when our new and strange needs shall be refreshed by such unusual visitations.

"But I must be forced to use summaries and arts of abbreviature in the enumerating those things in which this rare personage was dear to God, and to all her relatives. If we consider her person, she was in the flower of her age, of a temperate, plain, and natural diet, without curiosity or an intemperate palate; she spent less time in dressing than many servants; her recreations were little and seldom, her prayers often, her reading much; she was of a most noble and charitable soul; a great lover of honourable actions, and as great a despiser of base things; especially loving to oblige others, and very unwilling to be in arrear to any upon the stock of courtesies and liberality; so free in all acts of favour that she would not stay to hear herself thanked, as being unwilling that what good went from her to a needful or an obliged person should ever return to her again; she was an excellent friend, and singularly dear to very many, especially to the best and most discerning persons, to all that conversed with her and could understand her great worth and sweetness; she was of an honourable, a nice, and tender reputation, and of the pleasures of this world which were laid before her in heaps, she took a very small and inconsiderable share, as not loving to glut herself with vanity, or to take her portion of good things here below. If we look on her as a wife, she was chaste and loving, discreet and humble. If we remember her as a mother, she was kind and severe, careful and prudent, very tender, and not at all fond, a greater lover of her children's souls than of their bodies, and one that would value them more by the strict rules of

honour and proper worth than by their relation to herself. Her servants found her prudent and fit to govern, and yet open-handed and apt to reward: a just exactor of their duty, and a great rewarder of their diligence.

"She was in her house a comfort to her dearest lord, a guide to her children, a rule to her servants, an example to all.

"But as she was related to God in the offices of religion, she was even and constant, silent and devout, prudent and material [solid]; she loved what she now enjoys, and she feared what she never felt, and God did for her what she never did expect. Her fears went beyond all her evil; and yet the good which she hath received was, and is, and ever shall be, beyond all her hopes.

"She lived as we all should live, and she died as I fain would die——

"Et cum supremos Lachesis pervenerit annos,
Non aliter cineres mando jacere meos."

The preceding character is drawn in so striking and comprehensive a manner, and its peculiar beauty and excellence are pointed out with so correct and discriminating a judgment, by the pious and eloquent author, that but little need be added, to recommend it to the notice and imitation of your readers. I trust, however, that the following brief observations will not be thought wholly superfluous.

The *elevated rank* of the subject of the foregoing eulogium is, first, deserving of attention. Lady Carbery moved in that sphere of life which is exposed to peculiar dangers and temptations from the allurements of the world; and in which "greatness," (as it is admirably observed in the preceding pages) is, in consequence, "too often expressed in great follies and great vices." Hence, the example of her piety and virtue shines with a lustre proportioned to the eminence on which she was placed, and to the difficulties with which she was surrounded. She had, indeed, the singular advantage of "a strict and severe education;" by which we are evidently to understand, an education conducted upon the genuine principles of christianity, which, under the divine blessing, tended to correct the false views and expectations which her situation would naturally produce, and to set before her the good and perfect will of God, as the rule of her sentiments and conduct, and conformity to it as the source of all true greatness and happiness. Thus wisely brought up "in the nurture and admonition of the Lord," she came forth into the world well qualified to adorn her exalted station. It is, however, greatly to the honour of the age in which she lived, that Lady Carbery was by no means a *singular* example of piety united to high rank and fortune. Many others, of equal condition and of either sex, grace the annals of that period by a similar display of religious excellence; and this is a circumstance which deserves to be particularly noticed. I fear, Mr. Editor, that if in the present day we look to the characters of the higher orders of society, we shall find but very few who resemble that which I have now laid before your readers. Doubtless,

"We boast *some* rich ones whom the Gospel sways;
And *one* who wears a coronet, and prays!"

Nay, more perhaps, than one; for I would not be uncharitable. But still, as the same truly christian poet adds,

"Like gleanings of an olive-tree, they show
Here and there one upon the *topmost* bough."

And that only: yet why should this be so? True religion is so far from being an enemy to human greatness or prosperity, that wherever it is found in conjunction with them, it is seen to add grace and dignity to the one, and to lessen the dangers, and increase the happiness of the other. Should this paper, therefore, chance to fall into the hands of any who are thus highly favoured by this world's good, let them learn from the example of Lady Carbery, that to be *truly* noble, they must be "born of God;" that to possess *real* wealth, they must be "rich towards *him*, rich in faith, and heirs of a kingdom which cannot be moved."

But there are two or three features in the religious character of this lady to which I beg leave particularly to direct the attention of your readers of *every* description. What I have principally in view may be denominated *the solidity* of her piety. The religion of

Lady Carbery was founded in humility before God, and was richly productive of the *substantial* graces and virtues of a christian; the love of God and of her neighbour; subdued and well-regulated affections and desires respecting the things of this world; and a daily preparation for the employments and pleasures of a better. Her chief care and anxiety seem to have been directed towards the attainment and exercise of *the power* of godliness. For this she read the word of God, prayed in public and in private, and listened to the instructions of the pulpit. Religion, in short, appears to have been considered by her, not so much as intended to procure her any particular character amongst men, as "to teach her all her duty," to make her perfect and complete in all the will of God.

As a striking proof of the truth of these observations, let me request your readers, especially the female part of them, to consider the exemplary and amiable conduct of Lady Carbery in every *domestic relation and duty*, more particularly in her conduct towards her children. This is a part of her character which is well deserving of imitation. "Her religion," adds her pious eulogist, "dwelt upon her spirit, and was incorporated with the periodical work of every day." This is pure and undefiled religion. May its influence be more widely diffused throughout the religious world; for this is good and profitable unto men, and redounds to the glory of God.

Conformably to such a life was *the death* of Lady Carbery, calm and peaceful; and honoured by a remarkable token of the divine presence and favour. The account which the right reverend author of her character gives of this circumstance, is no less judicious than it is beautiful and interesting. And there is something peculiarly satisfactory in the evidence by which it is attested. Surely the testimony of such a writer as Bishop Taylor, added to that of Mr. Charles Leslie, in his account of a similar scene in the conversion of a Quaker,* is sufficient to rescue the relation of such manifestations of divine love to the dying believer, from the charge of *enthusiasm*, and to establish them for the support and consolation of every real christian. It is greatly to be feared that the want of more frequent instances of this kind in the present day, is owing to our low attainments in the knowledge and love of God. Hence it is, that the promise amongst others of a similar nature, which is recorded, John xiv. 23, is so seldom accomplished in life, and at the hour of death.

I trust that what I have thus added to the character of Lady Carbery will tend to recommend to the notice of your readers, that *kind* of religion of which she was so eminent an example; retired, yet substantial; elevated in its principles, yet chiefly discernible in the moral regulation of the heart and life, by the precepts of the gospel. More than once Lady Carbery has reminded me of your admirable character of Eusebia: your shrewd correspondent Margery, indeed, inquires with a seemingly doubtful air as to the existence of that lady in real life; but however that may be, I entertain the most sanguine hopes that the labours of the Christian Observer will be instrumental in exciting many to the attainment of her sterling piety and virtue. C.

* See the Christian Observer for August last.

To the Editor of the Christian Observer.

MR. OBSERVER,

A LATE eminent minister, as distinguished for his piety as his talents, once intimated that he thought it would be extremely useful to write a book with this title, *The Cry of injured Texts, and the Complaint of neglected Texts.* The idea seemed to me to be good, but the undertaking was difficult; because, the *character* of the book being so strongly marked, there would be scarce any possibility of varying the different parts so as to make them interesting to the public. The mould being so unalterably formed, a tedious sameness would appear upon the face of the book in spite of all one's endeavours to diversify it. The title too seemed calculated rather to excite prejudice, and the whole complexion of the volume would be either querulous or controversial: on these accounts I have doubted the expediency of length-

ening out a work of that kind beyond a few detached numbers. A periodical publication, such as you are engaged in, seems the best suited for papers of that nature. To you, therefore, I shall now and then send one upon the former part of the subject; leaving the latter to any other of your correspondents who may think it worth his while to turn his thoughts to it with a view to the edification of your readers. Nor do I wish to engross the former part to myself; for I do not think to trouble you with above four or six at the very utmost, so that there will be ample scope for the labours of others; and I shall leave your readers (who, I suppose, like other people, are soon wearied with complaints,) time to recover their spirits, between the seasons when I propose to put their sympathy in requisition.

C. S.

To the Editor of the Christian Observer.

An inquiry into the sense of the sacred oracles, if it be conducted with impartiality and temper, can hardly fail to be beneficial. Your correspondent J. P. therefore was fully justified in endeavouring to establish his interpretation of Rom. vii. 14—25.) Christ. Observ. Vol. III. p. 69.) His charge of inaccuracy in your statement, that St. Augustine was the first who interpreted this passage of the present experience of the apostle at the time he wrote, is partly correct; for that father affirms, that he had *four* predecessors in his opinion, whom he expressly names (Methodius being added) besides others. But of the four authors whom he alleges, Hilarius alone can be fairly claimed, See Bulli Op. Ap. pro Harm. pp. 66, 67. St. Augustine, therefore, should more properly be represented as having first given authority and currency to the interpretation in question. Your correspondent is dissatisfied with the note which you produced from Doddridge, to prove that the apostle was not speaking of himself considered as the confirmed christian, which he is allowed to be, when he penned his Epistle to the Romans. Whatever becomes of the argument, to me there appears nothing irresolute or indecisive in what that excellent commentator has written in the note referred to. A long note, however, in favour of the contrary opinion, is transcribed from Guyse, the *predecessor* of Doddridge; but, by this note, the latter author does not seem to have been convinced. Guyse is undoubtedly a commentator of some merit, but in few respects to be compared with Doddridge.

The opinion of St. Augustine, which your correspondent approves, was among the number of his retractions, and, by way of recommendation, is said to be the opinion of his maturer mind. This is an unsafe argument. The indifference of Chillingworth, the Arianism of Whitby, the Socinianism of Robinson, were the last, but who will say, the maturest, judgment of those writers. It deserves, however, to be remarked, that St. Augustine himself did not include *actual sins* in his explication of the passage in question; he confined the meaning of the apostle simply to *concupiscence*.

The authorities which might be appealed to upon the present subject decide, with a great majority, against the Augustinian, and much more against some modern interpretations. The general tide of the reformers, it is true, ran in favour of Augustine. Nevertheless Bucer and Musculus embraced the contrary interpretation. The latter, indeed, translated the commentaries of Chrysostom on the Ep. Rom. &c. into Latin, before he wrote his own commentaries or his *Loci communes*, and therefore may have insensibly adopted the interpretation of the Greek father. He was, however, a preacher of eminent zeal and ability. See Melchoir Adam, pp. 378, 383, and 379, Franc. 1653.

No one can read the note in which Guyse defends his own view of the meaning of St. Paul, without perceiving how he labours, on the one hand, to extenuate the expressions describing the evil principle; and on the other, to magnify the expressions describing the good principle, which are represented as at war with each other in the soul of the speaker. Yet it is on the strength of the former expressions that the Anti-augustinians, in a considerable degree, found the validity of their

opinion. What can describe more strongly or decidedly the *predominance* of sin, than to say that a man is carnal, that he is sold under sin like Ahab, that, negatively, what he would he does not, and, positively, what he hates he does? From what is it that the apostle gives thanks for deliverance in the twenty-fifth verse? and is that deliverance, or his former subjection, the state in which he is supposed to be at the time of his writing the epistle under consideration? But the chief evidence that the apostle is not speaking of his present experience in the latter half of the seventh chapter, is the first part of the following, where the HOLY SPIRIT, the immediate deliverer from the dominion of sin, is *first* introduced, and the apostle immediately after affirms of himself, (surely in his then present state) "the law of the Spirit of life in Christ Jesus, *hath made me free from the law of sin and death*;" (2)—free from that law of sin to which he was formerly brought into captivity (vii. 23). The ruling principle in the souls of believers, the Spirit, is, in the succeeding verses, repeatedly mentioned; and throughout a long passage the spiritually-minded are opposed to the carnally-minded, or to the carnal person mentioned, chap. vii. 14. This evidence, which might be greatly enlarged, bears conviction to my mind, that it is in the beginning of the eighth chapter, and not in the closing part of the seventh, that the apostle is speaking in the person either of a regenerate man, or of himself as he then was.

The whole of the question, however, whether a regenerate person is here intended, turns upon the prior question, in what regeneration consists; for if to experience simply any conflict between the good and the bad principle in the mind constitute regeneration, there is an end of the controversy, and all sides are agreed. But if regeneration be defined the ascendancy or predominance of the good principle over the bad, then it remains to be determined, whether, in the disputed passage, St. Paul has not, as I think he has, given the ascendancy to the bad principle. If it be asserted, that love to the law of God, in the smallest degree, and much more in a considerable degree, is inconsistent with any other state than that of a regenerate one, although a contrary affection may be the habitual and prevailing temper of mind, the assertion appears to me to want proof. It cannot, I presume, be fairly doubted, that the celebrated encomium of Rousseau upon the character of Christ and the gospel was sincere; although, for any thing that the morals of the man forbid, it might have been penned in the interval of a debauch. Can such a man be accounted a regenerate person?* I am ready, not only to admit, but to contend, that every motion to good is the effect of divine influence; but let us not make regeneration so cheap a thing as to bestow it upon the servants of sin, although their consciences may be greatly perturbed.

But after all, why is it that many pious men are so strenuous for the Augustinian interpretation of the passage under discussion? Do they apprehend, that they shall be deprived of a very striking portion of scripture in which the conflict between the flesh and the spirit, in the minds of believers, is asserted and graphically described? The apprehension seems to be without foundation. Not only is this conflict expressly declared and described in the Epistle to the Galatians, chap. v. 16—24; but the very contested passage in the Epistle to the Romans, even on the interpretation which they oppose, may be applied to describe that conflict as it exists in the hearts of the most confirmed believers; excepting only the circumstance of the *ascendancy* of the evil principle.

I see not, for my own part, why a difference upon this subject should not be freely tolerated among christians; and as I am by no means offended with those who explain the apostle as speaking of his own present state in the passage which has been considered, so I trust that no christian will quarrel with me for embracing the contrary opinion; especially when I profess myself to entertain a prejudice in favour

* See for such conflicts in unregenerate persons St. Paul himself, in the very epistle under consideration, Rom. ii. 15.

of those who, on the present question, differ from me, since their interpretation may fairly be supposed to proceed from an experience of spiritual conflicts, from a sense of their own infirmity, and from a perception of the malignity of sin.

The sentiments here delivered concerning a very interesting portion of sacred scripture, interesting upon either of the interpretations generally adopted, although previously formed, were considerably confirmed by an able and temperate treatise of Arminius upon the subject,* and by another of Bishop Bull. Op. Harm. Ap. pp. 59—69. See likewise Apol. pro Harm. pp. 65—82. Whitby has discussed the matter, but, if I recollect right, with less temper. The arguments of these writers should be considered, if their opinion is to be effectually refuted. Wishing that christians may only differ in non-essentials, and that in these they may differ with mutual forbearance,

I remain, &c.

OXONIENSIS.

To the Editor of the Christian Observer.

SIR,

I BEG leave to observe to your correspondent T. S. that he will find upon farther examination, Hebrew nouns ending in י *frequently*† drop one jod in forming the plural; thus Genesis xxxviii. 28. שני scarlet thread, the plural in Isa. i. 18. is שנים, and in Prov. xxxi. 21. scarlet or double died garments, (or thick double garments.) So שפי a high place Numb. xxiii. 3. is in the plural Jer. iii. 2. and vii. 29. with one jod, though in Isa. xlix. 9. it has both. It is, therefore, no argument against translating עדים *ornaments*, in Isa. lxiv. 6. that the plural is formed with a single jod, because it has two in Ezekiel xvi. 7. Mr. Bate, in his *Critica Hebræa*, has an observation on this text worth considering: he says, "filthy rags," is after the LXX. without any authority from the words; which he renders "a garment bedecked with ornaments worn for pomp and ostentation. *Works done to be seen of men*, are such a garment; vows, sacrifices, alms, fastings, and all other modes of outward piety, when they proceed from false and hypocritical views, and are designed for ostentation, or to compensate for the want of true holiness in any part of life, are the *ambitiosa ornamenta* of dress, shewy and ostentatious things of no real use. But filthy rags hath no authority for the construction, and but little propriety in the comparison only as such righteousness is odious in the sight of God.‡"

But whether we retain our present version, or translate the words with Bishop Lowth, *a rejected garment*, or render it *a garment of ornaments thrown over a leprous or unclean person*, still the sense will be the same; the righteousness alluded to will be what God abhors and rejects, consequently it can be such only in name or in appearance; for "*the righteous Lord loveth righteousness, his countenance will behold* (favour) *the thing that is just.* Psalm xi. ult.

I can assure T. S. that I object to the expression "filty rags," when applied by "true christians" to "their best actions," not because I think the language "too *humiliating*," but because I think it unscriptural. The question

* Arminius understands the passage of a man under the law, upon whom the law had performed its office of convincing him of sin, and of discovering its own insufficiency to deliver him, who therefore earnestly desired deliverance, and, although not regenerate, was *but a step from regeneration*. Op. pp. 679 and 721. It is very necessary to the argument to read the sixth, seventh, and eighth chapters of the Ep. Rom. in connection. There is a close connection between them, which is destroyed by the barbarous division of Robert Stephens.

† Nouns in י, ה, *generally* cast them away in forming the plural.—Bayly's Introduction to Languages, p. 23.

‡ Prov. xxv. 20. has been sometimes cited as an instance that עדה signifies to *remove* or *take away*. Mr. Bate (Critica Hebræa) observes, that according to the constant meaning of the word elsewhere, it should be rendered "*as he that decketh*" (with pearls or jewels, which add not to its warmth,) "*a garment in cold weather*," (it follows, or "*as vinegar upon nitre.*" The *natron* of the ancients was used for washing, and called *soap-earth*, with which vinegar fermented, and was a very unsuitable mixture.) "*so is songs to an heavy heart*,"—unseasonable and injudicious, though they might be well meant, which certainly the "*taking away* a garment in cold weather," can never be. The proper word for *removings* in the sense contended for of Isa. lxiv. 6, is נדה.

is not how a good man may speak of himself to God, but how he ought to speak of *christian holiness* to men, in conformity with the apostolic direction 1 Pet. iv. 11. It must never be forgotten, that every degree of holiness is the purchase of the blood of Christ and the work of his spirit, and therefore to argue that faith and obedience may be called *filthy rags*, because their defects need pardon, is something like insisting that the best saints may very properly be styled reprobates or profligate sinners, because it is a certain truth that, notwithstanding their real sanctity, they cannot approach unto God but by a mediator.

This, Sir, is a subject of great practical importance, and I wish very seriously to recommend it to the special consideration of those persons who are called *publicly* to oppose the sophistry and irreligion of the day; which they can never do with effect, if they do not teach men to "return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." C. L.

Strictures on certain Misconceptions and Misquotations of our Liturgy and Homilies.

It has been the hard fortune of the liturgy and homilies of our church to be misunderstood and misquoted, not only by her professed enemies, but by some of her real or pretended friends. To point out and correct such *mistakes*, for it would be illiberal to give them a harsher name, is a duty incumbent upon those who rightly understand and cordially approve the doctrines of our establishment. This consideration encourages me, without any further apology, to send the following remarks, which are written with that view, to be inserted in your periodical work.

1. The first specimen I shall produce in confirmation of the above observation, occurs in the prayer of consecration in the baptismal service. "Grant that this child may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children." Upon this passage, Dr. Kipling, in his Treatise on the Articles, makes the following remark—"What can be more manifest than that these words, may *remain* an elect, imply that an infant is then an elect when it is baptized? It is, therefore, most certain, that by an elect of God, the founders of our church understood every person whom some minister duly commissioned has baptized in the christian faith."

I readily allow that the words, Grant that this child *may remain* an elect, seem to imply that, upon being baptized, he is an elect; otherwise, with what propriety do we pray that he may *remain* in that number? But the fallacy of this plausible argument is immediately detected, by inserting the intermediate clause, "that this child may receive the fulness of thy grace," after which follow the words, "and ever remain in the number of thy faithful and elect children."

If I were to pray that a certain divine might ever *remain* in the number of candid disputants, it would be natural for a stranger to conclude that he is already in that number; but suppose the subject of my prayer to be, that this angry polemic might be filled with benevolence, and ever remain in the number of candid disputants, it would be strange logic to infer that he is already of that description. Yet this is exactly his mode of reasoning from the prayer of consecration.

2. If this author is so unsuccessful in his interpretation of the liturgy, to which he makes frequent and confident appeals, it is no wonder that his sentiments are found to be equally inconsistent with the homilies. Had he been well acquainted with the homily for Whit-Sunday, he would have written with less confidence concerning the operations of the Holy Spirit, lest he should be suspected of aiming his attack, not so much against the institutes of Calvin, as the public writings of the founders of our church. The words of the homily are, "It is the Holy Ghost and no other thing that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise, of their own crooked and perverse nature, they should never have. That which is born of the spirit is spirit. As who

should say, man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed *only* of the Holy Ghost, who is the *only* worker of our sanctification and maketh us new men in Christ Jesus." Is not this perfectly consonant with the proposition so much censured by Dr. Kipling, "that grace acts alone and is not merely co-operative?" Is not this proposition in perfect harmony with the declaration of St. Paul, "It is God that worketh in you both to will and to do of his good pleasure? In which passage although the will and the act are both of them ascribed to the author of all good, they are both of them properly our own. The very end and design of the divine operation is, that we may will and do that which is right: hence the consideration, that God worketh in us to will and to do of his good pleasure, is employed by the apostle as an argument for working out our own salvation; and he who is the happy subject of this gracious operation delights to do the will of God and to run the way of his commandments. He is as watchful and laborious as if he were persuaded that every thing depended upon his own exertion, at the same time that he relies upon God as the sole author and giver of every good will and work.

Thus, St. Paul says, I laboured more abundantly than they all, yet not I, but the grace of God which was with me. He does not say, not I alone, but the grace of God co-operating with me. He attributes the whole to grace; "Not I, but the grace of God which was with me."

The operation of grace is sometimes represented in scripture as opening the heart, and thus disposing it for the reception of divine truth: thus "the Lord opened the heart of Lydia, that she attended unto the things which were spoken by Paul." In other passages it is exhibited as illuminating the understanding and thus determining the will. Thus the same apostle prays for the Ephesians, that the eyes of their understanding may be enlightened. And the Christian who feels the effect, and is conscious that "in himself dwelleth no good thing," not more piously than justly ascribes every good will and work to the divine operation; and while he is diligently and actively engaged in the spiritual warfare, he says with the apostle, "Not I, but the grace of God which is with me."

Dr. Kipling is so far from entering into these views, that when he finds the expression, "God worketh in us to will," in Calvin's works, he puts it down as one of that author's peculiar doctrines, almost all of which he is pleased to represent as blasphemous. That a divine, so ignorant of the very language of scripture, should be equally unacquainted with the homilies, does not excite much surprise. But can it be imagined that Mr. Daubeny, the guide to the church, the vindicator of her doctrines, should also betray a superficial acquaintance with her public writings? Of this I proceed to exhibit a singular specimen, after first stating the circumstances which gave occasion to it.

3. The class of divines who are styled evangelical, are frequently charged with affirming that good works are not necessary to salvation; yet any person acquainted with their writings, must perceive that they insist upon the necessity of holiness as strenuously as any other denomination of christians. Why then are they accused of depreciating good works? Is it not because they teach that good works are not necessary to justification? But this they teach in perfect conformity with our reformers, who explain the same doctrine with great clearness in the homily of salvation, where they also vindicate it from the above-mentioned misrepresentation, "We be justified by faith only without works. Nevertheless this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, the dread

and the fear of God. Nor, when they say, that we be justified freely, do they mean that we should or might afterward be idle." Again, in the third part of the same homily it is said, "Because faith doth directly send us to Christ for remission of our sins, and that by faith, given us of God, we embrace the promise of God's mercy and of the remission of our sins, which thing none of our other virtues or works properly doth, therefore scripture useth to say, that faith without works doth justify."

In agreement with this language, evangelical divines, when they affirm that we are justified by faith only without works, subjoin that this is not an idle, unproductive principle, insomuch that the criterion of the faith which justifies is fruitfulness in good works. The faith which is barren and unfruitful they esteem a dead faith, and assert *that it is not properly called faith.* This assertion is so repugnant to Mr. Daubeny's sentiments, that he censures Mr. Overton for affirming that it is the language of our church. "It does not occur to me," says Mr. Daubeny, "where our church speaks thus, but I certainly know where our reformers speak the very opposite language. The homily on faith sets out with informing the reader that there are two kinds of faith spoken of in scripture, one of which is called dead faith, on account of its being barren and unfruitful; but this faith consisting in a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all the truth of God's most holy word, contained in scripture, the reformers say *is properly called faith.*" Daubeny's Vindiciæ, p. 360.

What defence can Mr. Overton make against so direct a charge of a most palpable error? His defence must be, that he quoted the exact words of the homily, while Mr. Daubeny, by omitting the negative, the short but significant word NOT, attributes to our reformers a sentiment diametrically opposite to that which they are known to have held. Their words are, But this is *not* properly called faith? Mr. Daubeny makes them say, But this *is* properly called faith.

Perhaps an incorrect copy of the homilies came into his hands, and he was so unfortunate as to be misled by it. This, however, could not possibly have happened, if the error had not already existed in his own mind; for the context plainly requires the word NOT, and is unintelligible without it.

This circumstance may suggest an important hint to Mr. Daubeny, of which I sincerely wish him to make a proper use. Must he not be compelled to suspect, that his religious opinions are essentially different from the creed of our reformers? On the article of justifying faith, the fundamental doctrine of Christianity, the cornerstone of Protestantism, he is self-convicted of being a Dissenter from the Church of England.

4. I shall next produce a passage from our catechism, which has been misquoted by Dr. Kipling in his treatise on the articles, to the entire perversion of its meaning. "God the Son who redeemed me and all mankind," are the words of the catechism; but the words of Dr. Kipling, in both his editions, are "God the Son who redeemed me and all the elect;" that is, according to his own interpretation, all persons duly baptized. Thus he limits and confines to the elect the redemption by Christ, which our Church every where affirms to be universal.

Sir Richard Hill, in his late publication, has commented upon the same passage of the Catechism, and though he has not, like Dr. Kipling, misquoted it, yet he has fallen into the same error; for he says that the objects of redemption, are the elect people of God. See his letter to the Bishop of Lincoln, p. 24. He should have said that all mankind are the objects of redemption, but the elect alone of sanctification. This follows most evidently from considering the three clauses in the catechism.

God the Father created me and all the world.

God the Son redeemed me and all mankind.

God the Holy Ghost sanctifieth me and all the elect people of God.

The third of these clauses is not, as he urges, explanatory of the second so as to relate to the same persons; all mankind, who are redeemed, being plainly distinguished from the elect people of God who are sanctified. The one clause is not less clear in affirming universal redemption, than the other in asserting particular election. The compilers of our liturgy evidently thought both these propositions true, and perfectly consistent with each other; and they are in perfect harmony with scripture.

The universality of redemption appears from numberless passages, particularly from the general commission which Christ gave to his disciples to preach the Gospel to every creature. The limitation of election may be gathered from the declaration of Christ —"No man can come unto me, except it be given him of my Father." Now this gift is not universal, because all do not actually come to him, and yet he said expressly, "All that the Father giveth me shall come to me." The same doctrine is more directly expressed in another declaration of the same divine authority, "Many are called, but few chosen."

5. I conclude this communication with a topic which has some connection with the preceding observations, as it relates to a censure passed upon our Liturgy by Calvin—"In Anglicanâ Liturgiâ multas video tolerabiles ineptias." The design and extent of this censure appears to have been misunderstood by several writers, who have supposed the doctrines expressed or implied in our liturgy to be its object, whereas nothing can be more evident than the contrary. It belongs exclusively to the rites and ceremonies of our church. This might be recollected from the words themselves. It was not the disposition of that reformer to *tolerate* doctrinal errors, or to treat them as *trifling* or *frivolous* things; but in matters of form he was less rigid. "In things of an indifferent nature," he says, "I am easy and flexible, yet I do not always think it expedient to comply with the morose temper of those men, who will give up nothing to which they have been accustomed. In the English liturgy, such as you describe it, I see that there were many tolerable fooleries, multas video fuisse tolerabiles ineptias." The letter from which this passage is extracted, is addressed to certain English Protestants at Frankfort, who had been driven from their country by the bigotry of Queen Mary. In this letter Calvin censures them for suffering dissensions about *forms and ceremonies* to prevent their union in one body. His expostulation seems to have produced a good effect, for in a second letter, dated about five months later, he congratulates them upon their reconciliation. The points about which they had differed, he again mentions as useless and frivolous ceremonies, *frivolis et inutilibus ceremoniis*, and particularly specifies the use of tapers, crosses, and other superstitions of that kind.

The ceremonies prescribed in the first liturgy of Edward VI. viz. the mixing of water with the wine in the eucharist, the crossing in the consecration of the elements, the exorcism practised at baptism, the anointing and threefold immersion of the infant, and extreme unction administered to the sick, must have appeared to Calvin frivolous, and deserving of the name of fooleries, yet such as might be tolerated because they implied no glaring impiety, *cum nulla subesset manfesta impietas.*

It cannot now be determined, with certainty, which of the liturgies of Edward was intended, the only description being *liturgia qualem describitis*, the liturgy as you describe it; and the ceremonies of tapers and crosses seeming rather to refer to the first than the second liturgy. However, as the date of the letter is posterior by about four years to the second liturgy, that may possibly have been the object of Calvin's censure, on account of some ceremonies still retained; for, even after the review and reformation of the liturgy, many things remained which offended the

admirers of the naked simplicity of presbyterian worship, such as the cross in baptism, the bowing at the name of Jesus, the kneeling at the Lord's Supper, the observation of fasts and festivals, the use of the surplice. The last of these, upon another occasion, this reformer mentions in the following terms, the use of the linen vest together with many fooleries, *lineæ vestis usum cum multis ineptiis.* His disgust against popery went to such an extreme, that he wished to abolish every ceremony of mere human invention, which had once formed a part of the ritual of the Church of Rome. The reformers of our church, with greater wisdom and moderation, chose to adhere to the customs of their forefathers in things of an indifferent nature.

Whether we understand the words of Calvin as relating to the first liturgy or the second, in either case it is evident, that the object of his censure is not the doctrines of our church, but some of her ceremonies, which he thought frivolous. For their present simplicity we are in part indebted to his remonstrances in the reign of Edward. This assertion rests upon the best authority, the confession of a learned and ingenious adversary, Heylin, who, in his History of Presbyterianism, b. v. ch. vi. says, "The first liturgy was discontinued, and the second superinduced upon it, to give satisfaction unto Calvin's cavils, the curiosities of some and the mistakes of others of his friends and followers."

The only part of the first liturgy to which Calvin objected, on account of doctrinal error, is the passage in the communion service, at the end of the prayer for the whole state of Christ's Church, "We commend to thy mercy, O Lord, all other thy servants which are departed from us with the sign of faith, and now rest in the sleep of peace; grant unto them, we beseech thee, thy mercy and everlasting peace." Prayer for the departed was judged by him to be unscriptural. Hence, in his letter to the Duke of Somerset, he objected to this passage, and such was the deference paid to his authority, that in the second liturgy of Edward, the last clause of the prayer for the whole state of Christ's Church was altered to its present form. The other points which he specified in that letter are the chrism and extreme unction, both of which were evidently ceremonial, the former being invented as a type of the Holy Ghost in baptism, the latter being a rite introduced in imitation of the practice of the apostles, and which ought to have ceased, together with the gift of miraculous powers.

On the whole, there appears to be no ground for the assertion, that Calvin could say nothing better of our liturgy than *multas video tolerabiles ineptias.* These words have been proved to relate merely to certain forms and ceremonies which he censured as useless and frivolous; at the same time approving cordially the doctrine of our liturgy, with the single exception of one passage in the communion service, which, in compliance with his wishes, was corrected. T. H.

To the Editor of the Christian Observer.

THE enclosed letter, which I lately found in looking over my papers, was written nineteen years ago, by the late Reverend Mr. Clarke, of Chesham Bois, in Buckinghamshire. His son, of whose illness and death he gives an account, was my intimate friend. Mr. Clarke's character was but very little known, except to those who had the happiness of being under his tuition. In his edifying conversation the christian character was faithfully delineated, and in his holy life daily exemplified. The recollection that, for four years, I had the benefit of his judicious instructions and bright example, is always accompanied with a mixed sensation of gratitude and self-abasement. J. T.

MY DEAR SIR,

******** I hope, and earnestly pray, that the divine blessing may attend you and yours through life, and that after life you may together, become heirs of glory***. You will think, perhaps, that I have been dilatory in

answering your letter, which will therefore require some excuse******. Another cause of anxiety, and what has much occupied my thoughts and alarmed my fears, is the very precarious and doubtful state of my son Thomas's health. He has had a return of his disorder, a spitting of blood, which, though stopped, and never in any great degree, has yet been productive of a feverish heat, which returns upon him every day, about nine or ten o'clock, and continues till he goes to bed. He has, at the same time, a troublesome cough. He has not yet had any night-perspirations, so that I cannot say, he is in a consumption; yet I think it is too evident that he is upon the verge of it. You know he is under the care of Dr. Bates, whose prescriptions, at present, do not seem to be attended with any good effects****. Though my son is evidently in much danger, and that to his own apprehensions, yet I have the happiness to find that his spirits are good, calm, and his mind resigned. You know he has never been guilty of any gross vices, yet in his hopes of acceptance with God he lays no stress upon that, imputing his regularity rather to education, external and constitutional restraints, than to a principle of holiness. He is convinced of his fallen state, that his nature is corrupt, subject to pride, envy, ill-will, unbelief, &c.; and, consequently, he has no righteousness of his own to rely upon. In a dependance upon the Redeemer, and that in every office, I think I have good reason to conclude, that he sincerely applies to God by prayer for the forgiveness of sin, and purity of heart, or holiness, without which no man shall see the Lord. This, you may be sure, affords me no small consolation, that, if it be the will of God that his present disorder should terminate in death, we shall soon meet again never to endure the distress of a second separation. I am an old man and shall soon drop into the grave; therefore, though I long for his continuance here, I can hardly forbear saying, where should I wish my son to be but in the presence of my Redeemer, ready, when I leave the world, to receive me? It is a pleasing consideration, that I shall meet in happiness, not only my child, the beloved of my soul, than whom few I believe ever loved a father more; but that I shall meet there several of those who have been under my instruction, and with whom I have contracted, I hope, an everlasting friendship: and I have strong hopes that my dear friend, to whom I am writing, will be one of the number. My dear Sir, what should we in our present circumstances do? or what should be our choice? In the presence of God, and in the hand of God, and every moment liable to be called forth, that our condition in heaven or hell may be irreversibly fixed, what should we do? Give up ourselves, you will instantly say, to God, that we may endeavour to do his whole will; endeavour to mortify every corrupt passion, to regulate every exorbitant affection, to abstain from every thing forbidden, to observe whatever he has commanded, &c. But concerning one command you hesitate, doubting whether you have a right to be admitted to the observation of it. You further ask me, what are the qualifications requisite in a receiver of the Lord's Supper; and what is the nature and end of it. Beginning with the last, I will proceed in an inverted order to the first. If you mean by the end, the last end, that is doubtless holiness and happiness, in this respect coinciding with every other institution of religion. But the more immediate end is the acknowledgment of Christ, or a believing remembrance of him, connected with which is an increase of faith, and firmer purposes of obedience, through fresh supplies of divine grace. The nature of it consists in shewing forth, or representing, the death of Christ; and the qualifications necessary in a receiver are, repentance towards God and faith towards our Lord Jesus Christ.

So far I had written in the month of January, but my son's disorder daily increasing, and my anxiety and attention to him increasing, I had not either time or heart to proceed. The melancholy part of the story now remains to be told.

My poor beloved child, languishing under his disorder, and daily decaying, this morning, a quarter before seven o'clock, finished this life. After a very painful and wearisome night, he expired in my arms without a struggle and without a groan. I doubt not he is removed to everlasting rest.

I am,

DEAR SIR,

With great and sincere affection,

Your unfeigned friend,

THOMAS CLARKE.

March 20th, 1785.

To the Editor of the Christian Observer.

I AM a minister of the Church of England; and though, through the divine blessing, I have not been altogether unsuccessful in my endeavours to awaken the attention of the people of my charge to the great concerns of eternity, during the short period in which I have laboured among them; yet I have found the work of my ministry greatly impeded by a notion, which most of them had previously imbibed; I mean the supposed necessity of *a particular revelation*, in order to convince an awakened sinner, that his sins are pardoned, and that he is received into a state of acceptance with God; an opinion which has been attended with very pernicious effects in my parish. I have frequently observed, that those who had a deep sense of their guilt, and earnestly inquired of me "what they must do to be saved," refused the comfort and encouragement which I offered them from those promises of the word of God, which are expressly made to persons in their condition. They professed, indeed, to acknowledge, what I always took care to enforce upon them, that Jesus Christ, the Son of God, "came into the world to save sinners," and that "to him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins;" but they always shewed a backwardness to rest upon this assurance; they said they believed, but that they wanted something more which they had not yet felt. On conversing further with them upon the subject of hope and assurance, I found that they had been taught to expect, either to hear a voice saying, "thy sins are forgiven thee," or to see a splendid and supernatural light, or to have some other *extraordinary* token of their admission into the divine favour; and this they called being set at liberty: but of that "joy and peace *in believing*," of which St. Paul speaks, they seemed to have no idea. And there are, even now, some among them, who, I believe, are truly desirous of salvation, and labour hard to obtain peace of conscience, but in vain, merely because they look for it in this supernatural and unscriptural way. I have repeatedly shewn them, that the cure of the diseases of our soul is to be obtained by the application, through faith, of the sovereign remedy, which the divine wisdom and goodness have appointed for that blessed purpose; as the wounded Israelites were recovered from the bite of the serpents in the wilderness; for "as Moses lifted up the serpent in the wilderness, so was the Son of man lifted up; that whosoever believeth in him should not perish, but have everlasting life." And yet I cannot persuade them to place their hopes upon the promises of God in Christ.

Thus you see, Sir, one of the bad effects which this unscriptural notion has upon those who embrace it: another, if possible, more alarming is, that the devil, either immediately, or by his agents, sometimes makes use of it to disturb the peace of christians in their dying moments. A recent instance of this kind has occurred in one, who had been converted under my ministry; and who had thenceforward given full proof of the genuineness of his conversion, by walking circumspectly, "in all the statutes and commandments of the Lord," and by endeavouring to "cleanse himself from all filthiness of flesh and spirit, and to perfect holiness in the fear of God." After lying upon his death-bed for some weeks, during which he had been enabled to bear a very heavy and painful affliction with truly christian patience and fortitude, and even to rejoice in Christ Jesus as his Saviour, through whose blood, he trusted, he was washed from his sins, and through whose righteousness he hoped to meet with acceptance at the hands of his

once offended, but now reconciled, Creator, his peace was thus disturbed. Being one day visited by an advocate for *extraordinary revelations*, he was asked, whether he was happy? on his answering in the affirmative, he was asked again, upon what he rested his hopes? To which he replied, Upon the merits of the sacrifice and obedience of Jesus Christ, the eternal Son of God, whom the Father graciously appointed to be the Saviour of perishing sinners. Being further questioned, whether it had ever been *particularly* revealed to him in an *extraordinary* manner, that his sins were pardoned, and that he was in the favour of God, and being assured that if it had not, he was fatally deceiving himself, he became very unhappy and dejected in mind. In this frame he continued till I visited him the next day; when, expostulating with him on the absurdity and ingratitude of giving way to apprehensions so unfounded, and shewing him that his hopes of mercy and salvation had arisen from the only true source, and that they were built upon the only safe foundation; a foundation laid by God himself, who had also declared that "whosoever believeth on him shall not be confounded," his faith and hope again revived; and from that time to the moment of his death he was enabled to express his unequivocal confidence in Christ, and to rejoice in the prospect of future glory.

"Thus, Mr. Editor, I have laid before you the embarrassment under which I sometimes labour, from the circumstance of many of my people having imbibed the idea that every one must be favoured with a *particular revelation*, before he has good ground for entertaining a hope of his pardon and acceptance. And though I have frequently and positively assured such as are harassed with this opinion, that it is much safer and more reasonable to rest their hopes upon the plain simple truths and promises of God's word, than upon any voice or light which they might hear or see (though we have no reason to expect any such thing in the present age) I have not been hitherto able to prevail with some, who are earnestly desirous of salvation, to do so. Nevertheless I am persuaded, in my own mind, that so long as they refuse to place their reliance simply upon the word of God, they must continue in the same unsettled and doubtful state; for the words of the prophet are, "If ye will not believe, surely ye shall not be established." Is. vii. 9. If, therefore, Mr. Editor, any of your correspondents would be so kind as to furnish me with a few plain and powerful arguments, whereby I may be able to convince them that there is no necessity for *particular revelations*, in order to establish the humble and penitent believer, in his hope of salvation; it would greatly assist and oblige

Your sincere friend and
obedient servant,
B. V.

To the Editor of the Christian Observer.

A YOUNG lady having consulted me with respect to the best plan of promoting the interests of religion among the poor of a village where she resides, and where a Sunday-school has been already instituted, I wrote to her a letter on the subject, from which I now send you an extract. Should you be of opinion that it contains any hints which are likely to prove generally useful, you are at liberty to insert them in your miscellany.

A FRIEND OF THE POOR.

DEAR MADAM,

I AM much pleased to find the poor of your village so much the object of your solicitude: you cannot do better than endeavour, by religious reading and conversation, to compensate in some degree the disadvantages under which they labour. These, however, like most other good things, are two-edged weapons, excellent if rightly used, but otherwise injurious to those who wield them. A degree of knowledge and discretion is requisite in a village society on the plan of the Bishop of Durham, which, I fear, you would not find at L——, as you have not, what is of the *first* importance in such an institution, any one so elevated above the rest by station, acquirements, and christian experience, as permanently to take the lead, and be the minister, as it were, of the little circle. Even if you had such a person among you, the experiment of forming a little society would be considerably hazardous, unless he were also

either the minister of the parish, or willing to act immediately under the auspices and directions of the minister. It is surprising how soon such societies are infected with self-conceit, ostentation, and a tattling and busy-body spirit; so that, if instituted without the guards and checks I have mentioned, they commonly end in producing much evil.

Can then nothing be done for L——? Yes, my dear Madam, I hope your mother and her daughters may be of very great use to the villagers there. Read and talk to people in their own houses, and lead them to read one to another books which you leave with them, and to ask you questions respecting those parts which they may not understand; and whether they ask such questions or not, talk with them in a familiar way upon what they have been reading, in order to discover how far they have understood it. This will enable you to confirm them if they are right, or to set them right if they are wrong. Above all, impress on them the necessity of family prayer, and supply them with little forms (those in the cheap repository tracts are very good ones.) Set them the example of using them; and encourage one in the family to follow that example. Teach them that in addition to the numerous other benefits to be derived from joining as a family of christians in prayer, they will be brought by it into a right frame of mind to profit by what they read, and that they may expect the blessing of God upon their reading. Accustom them also seriously to put up, whenever they begin to read, a short ejaculatory prayer for that blessing; as, "O Lord, do thou prepare our hearts to profit by our reading, and give us thy blessing." This may be said by one of them in the name of the rest, as grace is said at meals. If every family, where one at least can read pretty well, would dedicate about half an hour, (this might be better than a longer time at first,) to this course, the happiest effects would be likely to follow; and if no persons were admitted to be present but the members of the family (with the exception of one or two poor neighbours unable to read,) the evils to be feared in large meetings would, I trust, be avoided, and the simplicity and humility of heart essential to true religion be preserved.

If with a view to present improvement more neighbours should be permitted to join these family circles, evils would be likely soon to creep in, which would more than counterbalance all the good to be expected, and which it would be very difficult to eradicate. If you begin in the line which I recommend, depend upon it a taste for larger meetings will soon appear. One or more neighbours, drawn by a love of novelty, or perhaps by better motives, will beg to be present. The members of the reading family, taking a confined view of things, will be apt to think, "if our reading and prayer do good to those who now attend, why may not the good be extended to a few more?" Perhaps too a little self-conceit, or love of importance, may slip in, and make them more ready to give weight to this sort of reasoning. All, therefore, who are prevailed upon to pray and read in their own families ought to be early and earnestly put on their guard against this snare, by being made sensible of the mischief likely to arise from religious meetings, which comprize more than the members of one family, with the addition, perhaps of an illiterate neighbour or two. If once people are led by a larger assembly (as they are extremely likely to be) to think about their own gifts (as they call them), and to talk about the gifts of their neighbours, such a crop of weeds will soon spring up as greatly to disappoint the hopes of a spiritual harvest, even in the best members of the meeting; and in the worst, not only to choke the good seed, but fill the ground with abundance of rubbish, which would not have existed had there been no meeting at all. And if some of the latter stamp should possess some ability and some fluency of expression, and be able to make proselytes, their proselytes will stand little chance of good compared with their risk of evil. Things, in short, may come to such a pass among your neighbours, as to put you in mind of the picture drawn by our Saviour, of some in his time, "Ye

compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves."

With respect to the plan of assembling considerable numbers of the villagers together for the purpose of reading a sermon to them and praying with them, I much question its eligibility. Indeed I am clearly of opinion, that it would be wiser to abstain from it; and to confine your view to the encouragement of family reading and family prayers. Among other reasons which have influenced my opinion on this point, I would observe, that a religious society for reading, soon, very naturally, proceeds to a little explanation of what is read, and by degrees to regular expounding, and so on, perhaps, to a sort of expository preaching. This is exceedingly well, and what one would greatly wish, when the persons who meet are all, or nearly all, of the same family, as in that case things will proceed on such a *scale* and in such a way as will be likely to benefit the parties most essentially without producing any mischief. But if the meeting is larger, the evils I mentioned in the former part of my letter will be likely to slip in, especially, if *several* of its members are readers and speakers, sometimes one taking the lead and sometimes another.

I have thus answered your questions, my dear Madam, to the best of my power, and shall be glad to answer any others which you may wish to put to me in the progress of your laudable endeavours to lead those to God among whom he has placed you. I feel, however, what a fallible guide I am in a case of this kind, and therefore wish you to look upon me as merely sending you hints and arguments for the consideration of your circle. Most heartily do I wish you success, and all that personal happiness which the bounty of him, who went about doing good, has appointed to be a branch of the signal blessings attendant on treading in his steps.

To the Editor of the Christian Observer.

In reading Mosheim's Ecclesiastical History, I observe that he says (folio, p. 110—114,) that it does not appear to him that there are any works or epistles extant of the apostolic fathers, viz. Barnabas, Clemens of Rome, Ignatius, Polycarp, or Hermas, which can be depended upon as genuine. As Mr. Gisborne adduces their authority without hesitation, for the proof of different books of the New Testament; as Dr. Paley, with a variety of other authors, makes mention of them as indubitably authentic; I was astonished to find there should exist a doubt on the subject, and particularly from a quarter apparently of so much learning. The same author (folio 66), I observe in a note of Dr. Lardner's, does not seem to think that the fact of Pilate's sending the account of our Saviour's death and resurrection to Rome, is sufficiently established by the Apologies of Justin Martyr and Tertullian, as he says, that some writers, and particularly Ozorius, have made alterations in the original narration of Tertullian, too much adapted, not only to diminish the credibility of the allusions to this fact, but also of the whole apology.

I shall be greatly obliged to any of your correspondents, who will take the trouble of satisfying my mind on these points.

HENRICUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

You have complied with my wishes, by publishing the account of my visit to Theophilus. In the persuasion that every important occurrence in the life of such a character, cannot fail to afford instruction and entertainment to many of your readers, I now send you some further anecdotes respecting him.

Let me first, however, premise, that the flattering hopes which we entertained of his recovery were not disappointed; in a few days after the dispatch of my former narrative, we had the satis-

faction to see him restored to our prayers in perfect health. The news of a national victory would scarcely have diffused more joy in the little circle of his friends and admirers.

When Theophilus succeeded to the estate which he now enjoys, he found a living attached to it, in the possession of a clergyman who was beloved by his parishioners, and generally esteemed for his piety and benevolence. The opinion entertained of him did not exceed his merits, and Theophilus was delighted to discover in him, a man of polished manners and elegant conversation, learned, judicious, and intelligent, and he courted an acquaintance with him, which was soon improved into an intimacy.

At this period, the religious attainments of Theophilus were of a standard little superior to what mine were when I lately entered his house. In the course of his education at school and the university, he had gone through the usual routine of religious instruction, but the seed was sown among thorns, and the pleasures of this world, "the deceitfulness of riches, and the lust of other things entering in, had choked the word, and it had become unfruitful." He attended, indeed, the service of the church with considerable regularity, but rather for the sake of shewing an example of decent conformity than from conviction, or an anxiety to improve. An affecting occurrence which happened about six months after he had taken possession of his estate, gave a new and profitable turn to his thoughts and views.

The wife of the rector, and mother of four children, died, after an illness of only a few days: Theophilus had too much feeling and humanity not to be deeply affected at this event, and he only waited, according to the established etiquette, until the funeral had taken place, to offer his personal condolence to his friend. Judge of his surprise, when, on the sabbath following the death of the lady, and the day after her interment, he saw the rector enter the church, with a depressed but composed countenance, and with a firm but submissive voice heard him perform his ministerial functions. The discourse which he addressed to his congregation, naturally had a reference to his own situation; it was pathetic, solemn, and impressive: one passage in it, which was committed to writing at the time, with tolerable accuracy, by a sensible parishioner, has been communicated to me, and was nearly in the following terms:

"You see me, my brethren, with the characters of grief upon my countenance; they are deeply engraven in my heart. To lose a wife, an amiable beloved wife, the tender mother and kind protector of four dear children, is no trivial sorrow; but I should be ashamed to appear before you, if upon this trying affliction, I were to belie the doctrines which I have taught. I sorrow, but not as one without hope; I know in whom I trust, and I feel his divine support on the present occasion; it is that alone which enables me thus to address you. Had I sought for consolation in that worldly wisdom, which men call philosophy, I should not have found it; I should have sunk under the calamity which has befallen me; but the gospel teaches me that the afflictions which christians suffer here, while they are the deserved punishment of their sins, are also intended to purify their faith, and to prepare them for the enjoyment of that eternal happiness which Christ has purchased for them by his death. In all the dispensations of the Almighty, justice and mercy, where there is room for mercy, are ever united; nor are any of the afflictions to which a believer in Christ is exposed, without abundant sources of consolation. Such an one knows that whom God loveth he chasteneth; and while, therefore, he considers his sufferings as the effect of his sinfulness, and humbles himself under them; he regards them also as proofs of the love of his Creator, who is thus weaning him from earthly attachments. Feeling that 'tribulation worketh patience, and patience experience, and experience hope,' he says in his heart, it is good for me to be afflicted, and he resigns himself to the disposal of his heavenly father, in the hope of eternal life through Christ, a hope which elevates him beyond the limits of the world and time.

"When the christian also calls to mind the sorrows and agonies of his dying Redeemer, and whilst he contemplates, with unutterable gratitude, the stupendous display of divine love, in the atoning sacrifice of the Son of God, then is his burden lightened, and his tongue instinctively exclaims in the language of inspiration—'The Lord gave, the Lord hath taken away, blessed be the name of the Lord.'

"As for myself, why should I grieve? because the dear object of my earthly affection has entered into the joy of the Lord? for such is the blessed confidence with which her faith in him has inspired me. No, my dear friends, though I am deprived of a companion in whose society I enjoyed all the happiness which this world can afford, though my children have lost a most affectionate endearing parent, yet my sorrow is well nigh absorbed in the thought of the happiness which she now enjoys. I derive support and consolation from the confidence I feel, that the Lord, in whom she trusted, has taken her to himself, and from the hope that through faith in him I shall again see her a purified saint, in the company of my ever blessed Redeemer."

This was a scene to which few persons present had ever witnessed a parallel, and for which Theophilus was wholly unprepared; his admiration was equal to his surprise; he knew the rector to possess more than a common share of sensibility, and that the warmest affection had ever subsisted between him and his wife. The style of the discourse, the tone and manner in which it was delivered, and the unimpeached integrity of the preacher, did not suffer him to entertain a doubt respecting the sincerity of his resignation, and he felt all the force of the example, although he then was by no means qualified to appreciate the value of the principles which had inspired it.

Theophilus was too much affected by what he had seen and heard, to accost the rector after the services of the church were finished, but he visited him on the next day, and then, as well as in all his subsequent interviews, found his conversation and deportment in exact correspondence with the doctrines which he publicly taught. The weight of such an example was hardly to be resisted by any mind susceptible of piety or sensibility; and Theophilus was led by it into a train of reflection, upon the power of that religion which could support human nature under the deepest calamity; and he justly concluded, that if it were founded on substantial evidence, the consolation which it inspired was no less rational than solid. He saw clearly that the topics of condolence and resignation, suggested by philosophy, were neither sound in principle nor efficient in practice, and that the frame of mind which they were calculated to produce was a sullen rather than a rational acquiescence: whilst christianity, on the contrary, inculcated submission without extinguishing feeling, and, by the views and hopes which it inspired, satisfied the reason whilst it alleviated the distress of the afflicted. He determined, therefore, to peruse the scriptures with patient unprejudiced attention.

Theophilus, with whom I have frequently conversed on the interesting subject of the progress of his religious convictions, has confessed to me, that although he immediately discovered, in the code of revelation, a system of morality, equally pure, rational, and sublime, founded on the justest conceptions of the supreme being and the nature of man, and adapted to all people of every country and condition, it was long before he rightly understood, and cordially and practically embraced the fundamental and peculiar truths of christianity; the ruin of the world by sin, its redemption by the atonement of a crucified Saviour, and the sanctifying influence of the Holy Spirit. The truth was, as he now acknowledges, that he depended too much upon himself, and had overlooked the necessity of prayer for the divine assistance to enlighten his understanding and purify his heart; hence it was that he perused the scriptures rather as a code of ethics than a revelation, which taught him the alienation of man from God, and the means of his reconciliation with his offended Maker and Judge.

But the pious rector, with whom he now constantly associated, pointed out

his errors, and taught him to renounce all dependance upon himself for spiritual improvement, and to trust in him alone who is the author of every good and perfect gift, soliciting his aid by fervent and frequent prayer. Theophilus most readily submitted to his instruction, and being by the divine grace gradually enabled to perceive the grand display of heavenly mercy in the redemption of man, embraced with ardour the gracious invitation of an Almighty Saviour.

This worthy clergyman is now no more; he died about ten years ago, and Theophilus, who can scarcely mention his name without a tear, has since his death liberally maintained his children. They are placed under the care of a pious relation in another county; and Theophilus, who has undertaken to provide for their temporal welfare, has made a particular bequest in his will for this purpose, lest he should not himself survive to fulfil his engagement.

Theophilus having deliberately adopted the religion of Jesus, determined, in humble dependance on divine support, to act up both to the letter and spirit of it. His first endeavour was to correct himself, and to bring his mind under subjection to the gospel; and as he was sensible of the natural impetuosity of his temper, as well as of other irreligious propensities, he laboured incessantly to subdue them. The instruction of his family became an object of his early and serious attention; he was aware both of the obligation of performing this duty, and of the inhumanity of neglecting it. By degrees he extended his care to his dependants and neighbours, and his liberality, which was now under the direction of his piety, aided the influence of his exertions. His progress was opposed by many obstacles, but he was not deterred by them from perseverance. The obnoxious epithet of *Methodist* was applied to him, and his gay friends amused themselves with impotent and profane jokes upon his *conversion*. He had ignorance perpetually, and malice and ingratitude frequently, to contend with; but these impediments, instead of inducing him to relax his efforts, stimulated him to redouble them, and he had the happiness, in many instances, to find them crowned with success. I shall not enlarge upon a subject which has been so amply detailed in my former narrative, and which describes Theophilus as he now is; but I have learned one anecdote of his conduct, which so strongly marks his principles and good sense, that I cannot deny myself the pleasure of relating it. There never was a period in which it was more necessary to enforce the example which it inculcates.

A short time before the death of his pious instructer, a recruiting party took up its quarters in a small town at no great distance from the residence of Theophilus. The commanding officer, a young man of family and fashion, had contrived a plan for seducing the daughter of a farmer, a tenant of Theophilus, who was apprised of the scheme just in time to prevent the ruin of the girl. On this occasion he wrote a letter of expostulation to the officer, which the other resented as an insult, and brutally challenged him. Theophilus declined the defiance without hesitation, and addressed a second letter of remonstrance and admonition to the officer, which produced an insulting and abusive reply. The report of this transaction was circulated much to the prejudice of my friend, and, as usually happens in such cases, with many circumstances which were wholly unfounded, and which remained for a time uncontradicted; for Theophilus, satisfied with having performed his duty, was silent on what had passed, from a principle of christian forbearance to the officer who had insulted him, although he was, at the same time, fully aware of the consequences that might attend his refusal of a challenge.

About a fortnight after this occurrence, Theophilus was present at a numerous meeting of the gentlemen of the county, a few of whom had adopted strong prejudices against him on no other grounds than because the invariable rectitude of his conduct,

furnished a perpetual contrast to their irregularities. He remarked, what he had been prepared to expect, a cold formality and reserve in their reception of him, little short of incivility. After a moment's deliberation, he requested their attention, explained all the circumstances of the transaction which had led to a correspondence with the officer, and addressed them in terms to the following purport:

"I have been given to understand, what it would pain me much to believe, that my refusal of a challenge has depreciated my character in the estimation of some to whom I have the honour to speak. I know that, even by the laws of honour, I was not bound to meet my challenger; but I dare not take refuge from reproach in such a plea. No, gentlemen, I am called upon publicly to avow, that in declining the challenge sent to me I acted from a superior motive, from obedience to the law of God, which admits of no compromise with the rules of honour. The master whom I profess to serve, not only requires my obedience, but the avowal of my allegiance, and disclaims the hypocritical service of a disciple, who is ashamed of the name of his Lord. I shall not expatiate on the absurdity, barbarity, and illegality of duelling: to a believer in the doctrines of christianity, it is sufficient that the practice is condemned by the positive command of the Almighty—'Thou shalt do no murder,'—and that it is opposed not only by the letter but by the whole spirit of our holy religion, the essence of which is love to God and man. These are the principles upon which I have acted, and to which, by God's assistance, I am determined ever to adhere, through honour and dishonour, through evil report and good report. Eternity is of too serious importance to be staked against the opinion of the world; and professing to fear him who can destroy both body and soul for ever, I dare not offend him by the deliberate commission of a crime which may send me or a fellow-creature uncalled into his presence, with the dreadful consciousness of wilful sin, which cannot be repented of."

This address, of which I am enabled only to give you an imperfect sketch, was heard with great surprise, but with an effect much to the credit of those to whom it was offered. It was well known, that at no very distant period, Theophilus would not have declined a challenge, and those who were disposed to attribute his new principles to a methodistical bias, could not refuse their applause to his manly avowal of them, whilst all concurred in approving that conduct which had exposed him to the insult of an unprincipled libertine. Some of the company did not hesitate to express an unqualified approbation of his behaviour, and an old and respectable divine spoke with enthusiasm in favour of it, as affording an example which, under similar circumstances, all were bound to imitate, at the hazard of their immortal souls.

I now revert to myself. The period of my residence with Theophilus is nearly expired, and in a few days I must leave my invaluable friend and benefactor, and return once more to the mixed society of the world. I am too well acquainted with the power of long established habit not to feel some apprehension of danger from the temptations to which I may be exposed, on revisiting the scenes of my former dissipation. Of all my life, I can only reckon the last six months as in any degree devoted to God, and to the care of my own soul, and I feel therefore my want of constant aid from the society, encouragement, and example of those who live by the rules of the gospel. This aid I am not to expect from my old friends and associates. My newly acquired principles are, I trust, too firmly fixed, to be shaken by ridicule or sarcasm; on this account I have no alarms; but what I most dread is the contagious influence of the society of those, who though not professed infidels, and even nominal christians, live without God in the world. The danger of such a society is the greater because it is not as much suspected as it ought to be, and there is a natural ten-

dency to accommodate ourselves to the dispositions and conversations of those with whom we associate, particularly when we are not disgusted by open profaneness, immorality, or indelicacy. Our principles are thus gradually undermined, for want of due care to invigorate and confirm them, for the daily recurrence of frivolous and worldly conversation naturally tends to produce idle habits of thinking, and in time, if not counteracted, to annihilate the very power of serious reflection and meditation.

I have explained my apprehensions to Theophilus, who is pleased to find that I entertain them; he tells me to be strong in the Lord, and in the power of his might, praying always with all prayer and supplication in the spirit, for the support of divine grace. He has promised to write to me frequently, and to introduce me to the acquaintance of a most respectable clergyman in London, as well as of another friend of his, with an assurance that I may depend on their assistance and advice, in whatever relates to my spiritual concerns. I shall leave him with unfeigned regret, but with this consolatory hope, that a few months will enable me to finish the business which calls me to the metropolis, and that I may then return to his society; for the benefit I have already derived from which I most devoutly return thanks to God.

March 24th. EDWARD ASIATICUS.

To the Editor of the Christian Observer.

I KNOW not any department in which the vigilance of a Christian Observer may be more usefully exerted, than in the detection, exposure, and confutation of those noxious principles which too frequently find their way into our modern productions of literature and taste. It is a sufficient drawback upon the morals of the country, that those authors, who are generally referred to as standards of sound composition, should be liable to so much objection on points of decorum and virtue. This is, however, an evil upon which, while we may utter complaint, we cannot, to any effect, employ animadversion. Shakspeare and Congreve on the one part, and Swift and Sterne on the other, have gained the public suffrage; and are, therefore, likely to form, to a certain degree at least, parts of every liberal and popular education. Besides, these authors are not in being; they cannot, therefore, be benefited or put to shame by the severity of virtuous criticism: and as they cannot make atonement to outraged morality by correcting their works, no one thinks himself authorized to do it for them. The case of living authors is the exact reverse. They are adventuring their literary labours before a public, who have a full right to investigate the merits of every candidate before they affix to his works the stamp of fame. In this investigation there is every encouragement to employ the utmost freedom; for besides that preference which is due to the permanent character of religion and virtue over the dubious and unsettled pretensions of a recent production, the author is competent to controvert or acknowledge the justice of the strictures, and consequently, either to vindicate or amend the obnoxious parts of his performance.

Having premised these observations, I proceed to the more immediate subject of this letter. In reading *Mr. Godwin's Life of Chaucer*, I was particularly offended with certain sentiments; and could not but lament that a work, which embraces such an interesting portion of poetical and literary history, should be contaminated with remarks and expressions, which, if they do not wage open war against christianity, are yet perfectly irreconcilable with its doctrines and its spirit.

Among those parts of the work which, to a Christian Observer, must appear highly objectionable, are the reasonings which Mr. Godwin employs upon some of the peculiarities of the Romish Church. A representation of these peculiarities certainly formed a necessary part of that discussion, which purported to give a clue to the imagery of Chaucer. But surely it was not necessary in making such a representation to palliate, if not even vindicate, some of the most glaring corruptions of the christian faith; still less was such conduct to be expected from a Protestant writer of the nineteenth century,

from a descendant of those ancestors who reformed the church from these corruptions at the expense of their blood, and least of all from Mr. Godwin.

On the subject of masses for the dead, and auricular confessions, Mr. Godwin is, at least, an apologist. On the first of these points he thus reasons.

"Prayer for the dead is unfortunately liable to abuses, &c. but if we put these and other abuses out of our minds, we shall probably confess, that it is difficult to think of an institution more consonant to the genuine sentiments of human nature, than that of masses for the dead." No intimation, it should be observed, is conveyed throughout the whole passage of the unscriptural nature of such a doctrine. The abuses specified in the sentences omitted relate only to the power of the priest and certain absurdities; and the *other* abuses are not explained. To a protestant reader it should, however, be suggested, that such a tenet is utterly anti-scriptural, and highly dangerous to the whole fabric of his hopes. If prayer for the dead could avail, why did our Lord state of the rich man, that he died, was buried, and that in *hell* he lifted up his eyes? Why did he tell the Jews "if ye believe not that I am He, ye shall die in your sins, and whither I go ye *cannot* come?" Nay, if death be not "the night on which no man can work," neither by himself nor (through bequests for such a purpose), by the medium of others, why did the apostles so press upon men to *work out* their own salvation, and to give all diligence that they might make their calling and election SURE?

On *auricular* confessions this author, among remarks tending to its apology, has the following.

"Devout men have pressed the continued recollection of the omnipresence of an all-perfect being." This, however, Mr. Godwin says, does not answer; for it "depends upon the abstruse and obscure image we may frame of a being, who thus represented, is too unlike ourselves to be of sufficient and uniform operations upon our conduct."* To this observation it is natural to reply, that the *unlikeness* of the Deity to us renders his uniform presence with us more credible than it would be upon any other supposition; that his *unlikeness* to us conveys him to our consciences as a less partial and flexible observer of our conduct, than the holiest of our species would be; and that if the appeal were made to *fact*, we might challenge the Church of Rome to shew, in that case, that the dread of auricular confession to a fallible creature ever wrought with more success than the sense of an omnipresent Deity did in him, who said, under circumstances of singular embarrassment, "How shall I do this wickedness and *sin against God?*"

In pursuing his apology for these errors, this author, among other remarks upon *extreme unction*, observes, "Nothing can be more obvious than that to inform an expiring man, that he is at the point of death, partakes something of the nature of administering to him a dose of poison;" and shortly after he proceeds, "Death, in the eye of sobriety and reason, is an inevitable accident, of which we ought not to make too anxious an account. Live well would be the recommendation of the enlightened moralist, and die as you can: it is in all cases a scene of debility and pain, in which human nature appears in its humblest and most mortifying aspect: but it is not too much. Let not the thought of death taint all the bewitching pleasures, and all the generous and heroical adventures of life."† In this extraordinary passage we have a demonstrative proof of the darkness into which men are thrown, and the degradation to which they are reduced by forsaking the light, and renouncing the hopes, of the gospel. Whatever may be the fact on Mr. Godwin's principles, "Nothing can be more obvious upon *christian* principles," than that to inform an expiring man, that he is at the point of death, partakes, in no degree, "of the nature of administering to him a dose of poison;" for if he be a real christian it *cannot* alarm him, if he be not he *ought* to be alarmed. The possible attainment of mercy, even at the point of death, is an imperious reason for informing every "expiring man"

* V. I. p. 47.

† V. I. p. 51.

of his condition; and it is not, therefore, he who informs, but he who withholds such information, that administers the deleterious dose.

But what shall be said of this delineation which Mr. Godwin has given of death, as of "an inevitable accident of which we ought not to make too anxious an account?" or to what school of wisdom shall we refer the admonition, which he ascribes to "an enlightened moralist?" If, by "an inevitable accident," Mr. Godwin means only an inevitable *event*, it would have been as well if he had employed a mode of expression better suited to that scheme of religion which acquaints us that "it is *appointed* unto all men once to die." If he had also considered, that "after death" cometh "the judgment," he would, probably, have thought it difficult "to make too anxious an account" of an event which conducts a fallible being to the tribunal of a righteous and infallible judge. If this enlightened (or rather *illuminated*) moralist, whose counsel Mr. Godwin brings forward, had taken a lesson from the humblest of those who have "seen the visions of the Almighty," he would have held a language more honourable to God, and more consolatory to man. He would have learnt, that if death be in all cases a scene of debility and pain, (which is yet questionable) still the death of the righteous is such, as even the wicked wish to die. He would have learnt that they who live well, in the christian sense of the term, are not left to die as they can; but that when flesh and heart fail, then God is the strength of their heart, and their portion for ever.

Again—If there be a sense in which death represents "human nature in its humblest and most mortifying aspect," Mr. Godwin must be told, that there is yet another sense in which it represents human nature, when sanctified by divine grace, under an aspect the most dignified and sublime; as putting off the burden and defilement of the flesh, and ascending at once to happiness and glory. Nor are these representations founded upon mere sentiments and theories; they have been vouched for and illustrated by innumerable witnesses; they have been supported, not only by scripture-instances, but by examples of the most unquestionable authenticity, in every condition of life, and in every age of christianity: in a word, if Mr. Godwin would describe a dying scene in such a manner as to show how much the terrors of death may be subdued, and this "inevitable accident," this "scene of debility and pain," most magnanimously encountered, he must not choose for his subject the infidel, exchanging "the bewitching pleasures" of life for an awful uncertainty, or a gloomy annihilation; but the christian departing in peace, in hope, in joy, to "a building of God, an house not made with hands eternal in the heavens."

Though I have trespassed so much upon the patience of your readers, I must claim their attention to another passage, no less heretical and pernicious than those which have been already produced. As the whole would be too long for extraction, I shall content myself with producing the concluding paragraph. The author had been controverting the received opinion upon the subject of martyrdom. Having questioned "the wisdom and even moral rectitude" of those who suffer death rather than renounce their faith, he thus concludes—"I ought not to sign a paper containing sentiments opposite to my own, to obtain a sum of money or an office: but I would as willingly do this at the requisition of a chief justice, as of a highwayman, if, while he grasps the paper in one hand, he presents a halter or pistol with the other. The man who acts thus toward me, I regard as a ruffian; and there is no impropriety in temporizing, to a certain degree, with a person of that sort. Nothing ought to be refused by me, when death is the alternative of refusal, except that which would so destroy my character and honour as to make the further prolongation of my life a burden and a curse."* A Christian Observer will not need to have it pointed out, how base and contemptible these shifting temporizing principles ap-

* Vol. II. p. 393.

pear, when set beside the stern and unbending rules of conduct which Christ inculcated, and conformably to which himself and his apostles acted. If this may be taken as a specimen of infidel morality, the world must be blind indeed not to see what fatal consequences must result from its reduction to practice in society. According to the distinctions which this writer lays down, there is nothing worth contending for as a moral principle, as a sentiment of the heart, as a tenet of rectitude and truth. Reputation is every thing, conscience and God are nothing. It would be a waste of time to show the baseness and iniquity of a doctrine which modifies the immutable principles of truth, to suit the purposes of convenience; and renders them capable of an alliance (where security from personal danger requires it) with every species of prevarication.

If we had a difficulty in determining from what school of "enlightened moralists" Mr. Godwin derived his *Theory of Death*, we can have no such difficulty in regard to his *Rules of Life*. They evidently flow from that sect of instructers which teaches without conscience, and legislates without God; from that pernicious sect which silences the peremptory tone of revelation, subdues the sternness of ancient ethics, and reduces "all moral questions to a calculation of expedience."* If any confirmation were wanting of what Mr. Hall asserted, that "the unholy speculations of Mr. Godwin were founded entirely on this basis," the passage above produced would supply it. The manner in which the former acute and eloquent writer has exposed this mischievous innovation upon morals, will, I trust, operate, in some degree, as an antidote to the poison which it is now so widely diffusing. It is, however, worthy of the consideration of Mr. Hall, whether he could render christianity a more essential service than by bestowing upon this spurious doctrine of expediency a distinct and elaborate discussion. It is notorious that, in one of our universities, a system constructed on this treacherous foundation is sanctioned by the highest authority in the place; and our youth, designed for the most important and responsible stations in life, are taught the elements of morality from a work which makes an indefinite and indeterminable expediency the basis of obligation, and thereby destroys the strictness, the uniformity, and the sanctity of virtue.

The connection which these remarks have with the subject of my letter, will be sufficiently obvious to every one who is at all acquainted with the popular writers of the present day. In fact, the chain of evil, with which we are encompassed, has many links, and it is only by tracing these out, that we can determine its strength and dimensions. For my own part, I dread an accession to those writers, already too numerous, who form our taste at the hazard of our principles; and while they interest the imagination ensnare the heart. Should any thing I have said excite in men of leisure, talents, and scriptural piety, a disposition to pursue this subject to such an extent as its importance to the interests of society demands, I shall feel no ordinary gratification. At the same time I trust, that I shall not be considered as having performed a trifling duty in contributing my quota towards detecting the insidious progress of error, and fortifying the readers of our works of taste against a laxity of principle in religion and morals.

C. F.

* See C. O. for Feb. 1804. p. 99.

To the Editor of the Christian Observer.

Some religious persons are prejudiced against the study of the rules of oratory, with a view to the use of them in the pulpit; and St. Paul is occasionally quoted as an authority on this point. It is said, that he abjured the "wisdom of words;" that he preached "not with enticing words of men's wisdom, but in demonstration of the spirit and of power," in order that the "faith" of his hearers "might not stand in the wisdom of men, but in the power of God."

I suspect that, under colour of disregarding the artificial rules of rhetoric, inattention to some things of considerable importance has often been allowed. It is, therefore, the object of the present paper to furnish a few remarks upon this subject, and, in particular, to guard young persons, who are intended for holy orders, against an error which may materially diminish their future usefulness.

First—I would observe, that although St. Paul should have neglected the aid of eloquence, when he was declaring the truths of God, (a point which is here admitted only for the sake of argument) it by no means follows that a modern minister is justified in the same negligence. It was the plan of Providence to establish the gospel, in the first instance, by means apparently the most inadequate to their end, for the purpose of shewing that the work was truly divine. "The weak things of the world" were, therefore, chosen "to confound the things which are mighty:" fishermen were called to become evangelists: the son of a carpenter was the great founder of the church: the truth was made to prevail amidst the opposition of all the established authorities, Jew and Gentile conspiring to oppose it: the gift of tongues supplied the place of human learning; and various miracles were wrought for the deliverance of the persecuted servants of God, and in attestation of his gospel. But are fishermen now the appointed ministers of the word? Is the gift of tongues now bestowed as a substitute for human learning? Do miracles any longer attest who are the teachers of the truth? I grant that real christianity has still to struggle against many obstacles; but nevertheless do we not avail ourselves of the influence of wealth, of the countenance of authority, and of the aid even of the state in many things which respect the propagation of the gospel? Is not the law of the land employed in a variety of instances, as a handmaid to religion, and particularly, for example, in enforcing the due observance of the sabbath? If then we are not to disdain these aids, why are we to discard the still more natural advantages of elocution and oratory? It is true that we must distinguish between the human means employed, and the divine agency which alone gives success. We must still remember, that "a Paul may plant and Apollos water;" but that it is "God (*alone*) who giveth the increase." As, however, it is impious to rely on human means, so it is presumptuous to neglect them. Such negligence, as it appears to me, is that sin of tempting God, under the pretence of trusting him, which is often condemned in scripture.

I suspect, Mr. Editor, that the passages in St. Paul, which are sometimes pleaded in justification of the neglect of every thing which belongs to eloquence, may have been written with a reference to a certain kind of spurious rhetoric which prevailed in the times of the apostle, a point, indeed, in respect to which I shall be glad to be corrected by any of your learned correspondents.

It is well known, that the eloquence of the later Greek rhetoricians degenerated into subtilty and sophistry; they professed the art of giving receipts for making all sorts of orations, and of teaching their pupils how to speak for and against any cause.

It is also certain, that among the Romans, after the age of Cicero, who died a few years before the birth of our Saviour, true eloquence languished and almost even expired. When, indeed, the Roman liberties were lost, there was no longer any place for that masculine oratory which had been once exercised in the senate. "In the schools of the Declaimers," as is observed by a modern writer, "the corruption of eloquence was completed. Imaginary and fantastic subjects were made the themes of declamation, and all manner of false and affected ornaments were brought into vogue." Is it not probable that St. Paul, in those passages of his epistle which have been already quoted, had oratory of this kind chiefly in his eye, that being the oratory prevailing in the times in which he wrote?

But in order more fully to establish

my point, I will now enumerate some of those rules for the formation of a good style; and state a few of those characteristics of true oratory which writers of authority have been most unanimous in laying down.

Respecting style the following directions are commonly given by those who profess to instruct us on this subject.

First—To study clear ideas on the topic concerning which we are to write or speak. They say that the style and thoughts of a writer are intimately connected, and that we ought, therefore, to think closely on the subject of which we are to treat; and then that what we conceive clearly, and feel strongly, we shall naturally express with clearness and with strength. Will any one say that this precept is inapplicable to the student of divinity?

Secondly—The frequent practice of composing is recommended as exceedingly important, and it is insisted that in the beginning we ought to write slowly and with much care.*

Thirdly—We are advised to acquaint ourselves with the best authors. It has been held to be useful in this view, to take some passages of one of the most approved writers, to read it carefully over two or three times, then to lay aside the book, to attempt to write out the passage from memory in the best way we can, and having done so, next to open the book and compare what we have written with the style of the author. Surely, Mr. Editor, the reason why a young divine is negligent of such a precept as this, is not so much that he is deliberately convinced of its inutility as that he is disinclined to the mental industry which it demands. The suggestion, if followed, might lessen our conceit, and while it corrected our manner of writing might also improve our humility.

Another principal injunction of the sound rhetoricians is, that we should adapt our style to our subject, and also to the capacity of our hearers. They urge us to fix in our minds a clear conception of the end to be aimed at, to keep this steadily in our view, and to suit our style to it. Can there be a rule more clearly suited to the case of every minister?

It is also one chief admonition of the orators never to let attention to style engross us so much, as to detract from a higher degree of attention to the thoughts. "Curam verborum," says the great Roman critic, "rerum volo esse solicitudinem."—"Pay attention to your expression, but about your matter be very solicitous."

That a clear pronunciation, a proper emphasis, and a manner simple, and yet earnest, are advantageous to every preacher who can deny? In short, must it not be admitted that St. Paul could by no means intend to forbid attention to any of those points of which I have spoken?

To avoid coarseness and low familiarity is another very important point. "Dignity of expression," says a writer on this subject, "the pulpit requires in a high degree; nothing that is mean or groveling, no low or vulgar phrases, ought on any account to be admitted. But this dignity is perfectly consistent with simplicity. The words employed may be all plain words easily understood, and in common use; and yet the style may be abundantly dignified, and at the same time very lively and animated."

I will close these observations by a quotation from an author, from whom I have already borrowed freely in the course of this paper.

In speaking on the general subject of eloquence, he says, "When you speak to a plain man of eloquence, or in praise of it, he is apt to hear you with very little attention. He conceives eloquence to mean a certain trick of speech, the art of varnishing weak arguments plausibly, or of speaking so as to please and tickle the ear. But nothing can be more remote from truth. To be truly eloquent is to speak to the purpose; for the best definition which can be given of eloquence, is the art of speaking in such a manner as to attain the end for which we speak. He who speaks or writes in such a manner as to adapt all his words most effectually to that end, is the most eloquent man.

* Moram et solicitudinem (says Quintilian, that great master of oratory,) initiis impero. Summa hæc est rei; cito scribendo non fit ut bene scribentur; bene scribendo fit ut cito.

Eloquence is no invention of the schools. Nature teaches every man to be eloquent, when he is much in earnest. Place him in some critical situation, let him have some great interest at stake, and you will see him lay hold of the most effectual means of persuasion. The art of oratory," (of true oratory) "proposes nothing more than to follow out that track which nature has first pointed out."

I am happy to take occasion of inferring from this passage, that a heart affected with the great truths of the gospel, and intent on the salvation of the souls of men, is, after all, the main source of that eloquence of which I have meant to speak. Paul was eloquent on this ground. May our students of divinity, not merely endeavour to excel in every subordinate accomplishment, but may they also emulate the zeal, the faith, and the love, of this great apostle of the Gentiles. S.P.

REVIEW OF NEW PUBLICATIONS.

CLI. *Sermons.* By the Rev. THOMAS GISBORNE, M. A. Vol. II. London; Cadell and Davies. 1804. p. 442.

In one of our former numbers (June, 1802,) we reviewed the first volume of Mr. Gisborne's Sermons. We then observed, that his "style was clear and nervous, his piety dignified and elevated, his zeal tempered with mildness and candour, his quotations from scripture fair and apposite, and above all, that the doctrinal truths which he inculcated were uniformly and closely connected with their practical effects." We proceeded so far even as to remark, that "these excellences rendered his sermons a model which young students of divinity, especially those who might have to address congregations of the higher class, would do well to imitate." We remarked, at the same time, that even such of Mr. Gisborne's readers as might disapprove of the language which he occasionally employed, "would acknowledge that his sermons abounded in evangelical truth, breathed a remarkably christian spirit, and exhibited a just and edifying picture of the religion of Jesus Christ."

The character of this second volume very nearly resembles that of the first, although the subjects are different. The present work, indeed, is written in a somewhat plainer style, and it is on that account the more likely to be generally useful. We shall now proceed to enrich our pages with some considerable quotations from it.

The first discourse is "On hearing of Sermons:" the text is 2 Tim. iii. 7. "Ever learning, and never able to come to the knowledge of the truth."

"A description (begins Mr. Gisborne) equally emphatical and disheartening! But to whom is it applicable? Are there such characters not only "among the most obscure and misguided sects," but even "in the bosom of the national church?" To this question Mr. Gisborne answers in the affirmative. He then proceeds to mention, first, the duties of a christian preacher; and secondly, those of a christian hearer.

"A christian preacher," he well observes, "is not to set before the congregation a system of religion in part revised or modified by his own fancy."—"He is to look to the revealed word of God. There is his commission to preach: there is the religion which he is to preach. He is to preach the Gospel. He is to preach Jesus Christ, and him crucified. He is to unfold the great plan of salvation for fallen man through faith in the atoning blood of a Redeemer. He is to teach the indispensable necessity of the renewal of the heart unto holiness, through the sanctification of the spirit of grace. The corner-stone on which he is to build is Jesus Christ. On that corner-stone he is to build, not *hay and stubble*, but sound and precious materials, materials which will endure the trial even of fire; pure and genuine christianity, the unchangeable doctrines and commandments of the Son of God.

"Again—The christian preacher is to preach the *whole* of the gospel. He is to magnify the justice no less conspicuously than the mercy of Jehovah. He is to proclaim the eternal vengeance reserved for the impenitent, no less loudly than the glories prepared for the justified servants of Christ. He is not to dwell chiefly upon doctrines to the neglect of practice; nor on practice to the disparagement of doctrines. He is to preach true doctrine as the ground-work of holy practice; and to inculcate holy practice as the fruit of true doctrine. He is to labour to be the instrument of enlightening the understanding, and also of purifying the heart. While he teaches that

man is justified by faith alone, not by the deeds of the law; he is to convince his hearers that their hope will be vain, unless they *add* to their *faith virtue!*"—"How shall the preacher, like a wise master-builder, edify his hearers into *a spiritual house, a living and holy temple in the Lord;* unless he founds it on the appointed rock, even Jesus Christ? And how shall the preacher, like a wise master-builder, prepare them to be *an habitation of God through the Spirit;* unless, while in every part of his labour of edification he incessantly refers them to the fundamental doctrines of the cross, and to those doctrines traces backward every motive, warning, admonition, and encouragement, he assigns separate and adequate attention to every christian grace, to every form of sin: unless he specifically develops the characteristic marks and customary bearings of each; the occasions on which the virtue is most needed and most difficult, the sin most frequent and most ensnaring; the delusions by which the range of the virtue will apparently be curtailed, and the pretences by which its obligation will be plausibly undermined; the disguises under which the sin will veil itself, and the palliations by which it will extenuate the guilt of concession?" (p. 3—6.)

In proceeding to the second branch of his subject, Mr. Gisborne paints, with admirable precision, the character of several classes of modern hearers of sermons.

"Many persons attend public worship, and preaching as one part of it, from custom, or from a regard to their character. They see the neighbourhood flocking to the church; therefore they go thither. They perceive that orderly and respectable persons make a point of regular attendance; and they are not unwilling to embrace the same method of being esteemed orderly and respectable. A man of this description has satisfied his wishes by shewing himself in the church. To be observed as forming one of the congregation was his object. To worship God in spirit and in truth, was not the purpose which attracted him. The service therefore engages little of his attention. In some passages, perhaps, he joins, yet mechanically, through form rather than devotion; but his thoughts are commonly roving among other subjects. When he listens to the sermon, it is without earnestness; and with many a secret wish that it were at an end. He relapses into some worldly train of thought, until he is aroused from a vacant reverie, or from meditation on his business or his pleasures, by hearing the joyful sound of the congregation rising to depart.

"Others frequent preaching from curiosity. Like the Athenians, they are always eager to hear some new thing. In the language of scripture, they have *itching ears*, and *after their own lusts heap to themselves teachers.* They wander from one place of worship to another; become dissatisfied with any minister whom they have heard for a continuance; and speedily learn to relish no preacher, who is not extravagant in manner, and violent in declamation. The time soon arrives when, fulfilling the prophecy of St. Paul, *they will not endure sound doctrine, but turn away from the truth and are turned unto fables.* They are perplexed and confounded by a multitude of instructers. Tossed to and fro, and carried about with every wind of doctrine, they depart from the words of truth and soberness, and fall a prey to the wildest delusions.

"Others listen to a sermon with a criticising spirit; not careful to profit by it, but watchful to sit in judgment upon it. Swoln with spiritual pride, and deeming themselves complete masters of the most difficult points of doctrine, they scrutinize every sentence which drops from the lips of the preacher; put each of his terms to the rack; examine the soundness of his orthodoxy with inquisitorial suspicion; and if they are able to fasten upon an expression not precisely consonant with the niceties of their own religious phraseology, or capable of being understood in a sense somewhat at variance with their peculiar prepossessions, deny their instructer to be evangelical, pronounce him blind, and congratulate themselves upon their own scriptural attainments and keen-eyed sagacity. Eager to censure, and impatient to decide, the fruit which they reap from the return of the sabbath is, to be flattered in presumption and confirmed in ignorance.

"Others become hearers of sermons for no other purpose than that of entertainment. They resort on the Sunday to the house of God, with views and feelings similar to those which impelled them on the preceding evening to a scene of musical festivity. They frequent particular churches for the sake of 'good preaching;' and by good preaching they intend not that faithful display and powerful application of evangelical truth, which awaken the conscience and probe the heart; but elegance of language, harmoniousness of voice, gracefulness of delivery, in the first place; and in the next place, smooth precepts and unmerited encouragements, interspersed with interesting addresses to the passions." (p. 10—14.)

Our limits will not admit of our making further extracts from this excellent discourse; we shall, therefore, barely notice the dispositions with which Mr. Gisborne conceives that christians are bound to listen to discourses from the pulpit. These are—1st. Reverence for the word of God.—2nd. A teachable mind; for, "*unless you are converted, and become as little children, you shall not enter into the kingdom of heaven.*"—3rd. A faithful and impartial application to themselves of the

truths which are delivered by the preacher, because to apply them partially is but to blind the conscience, and to harden it in sin.—4th. Watchful attention: and lastly, earnest prayer to God through Christ for the enlightening influence of the Holy Spirit. (p. 14—18.)

The second discourse (from Acts xxviii. 24.) is, "On Believers and Unbelievers."

Mr. Gisborne, after describing the manner in which St. Paul expounded the ancient scriptures to his countrymen, and explaining the causes why "some" of the Jews "believed the things which were spoken, and some believed not," employs the principal part of his sermon in shewing how the case stands with respect to christians.

"To them," he says, "universally is the revelation of Jesus Christ addressed. To them Moses and the prophets, and all the inspired writers of the New Testament deliver their testimony concerning the Redeemer of mankind. To them the sabbath, as well as many an intervening day, opens the houses of God, that, after humble supplication and sincere thanksgiving, they may hear the words of eternal life. To them, the ministers of religion cease not to direct appropriate instruction; cease not to unfold the whole counsel of God; to unveil the radical corruption of human nature; to make manifest the power, the deceitfulness, and the consequences of sin; to display the grand doctrines of redemption and sanctification; to explain and enforce the precepts, admonitions, and exhortations of Holy Writ; to animate the righteous by the examples of saints of ancient days; to alarm the guilty by the fate of former rebels against the Most High; to strengthen the feeble, to confirm the wavering, to convince the gainsayer, to comfort the afflicted, to instil caution into the rash, humility into the presumptuous. The ministers of religion, those at least who cordially enlarge their views to the extent of their duty, to the unequivocal import of the vows which are upon them, cease not to labour from house to house, and privately to impress on each individual, as prudence and opportunity may allow, the injunction, the warning, or the encouragement, of which he more especially stands in need. Thus, to all throughout the christian world is the gospel of salvation sent. How is it received? As it was among the Jews at Rome; some believe the things which are spoken, and some believe them not. If there be any difference between the two cases, it is this: among the Jewish nation, collectively considered, there was, on the one hand, more open unbelief; and, on the other, more sincerity in christian profession than exists at present."—"But in these days, when to be a declared unbeliever is commonly regarded as disgraceful, there are to be found within the pale of the Christian Church many persons who have no stedfast belief in the gospel."—"Now let it be always and stedfastly remembered, that the scriptures universally represent as unbelievers not only those whose blindness and impiety treat the christian revelation as a falsehood, as a cunningly devised fable, as an invention of men; but those also who *hold the truth in unrighteousness*; those who believe abstractedly, but not practically; those who believe, and do not obey; those who believe with the understanding, but believe not with the heart unto justification. A dead faith is no faith. (p. 25—27.)

The following passage in this sermon gives an excellent description of the character of those who believe.

"When you cast your eyes upon the mass of professed christians, you observe among them a set of men manifestly separated and distinguished from the crowd. You see them separated from the pollutions by which they are surrounded; and distinguished by views and principles different from those which govern the world that lieth in wickedness. These are they which believe. Approach them more nearly, and examine them closely. Inspect their conduct, contemplate their objects, investigate their motives. What is the result of your observation and inquiry? You perceive these persons more assiduous than others in frequenting public worship; not like others, glad to catch at excuses, and to fabricate pretences for being absent; but contriving leisure, and submitting to worldly inconvenience, and even loss, that their attendance on the house of God may not be interrupted. You perceive them scrupulously regular in presenting themselves at the sacramental table. You perceive them dedicating those parts of the sabbath, which are unoccupied by public devotion, not to idleness, not to trifles, not to the adjustment of domestic concerns, but to pious meditation, to religious reading, to edifying discourse, to works of mercy; not cribbing off corners and portions for secular employments; not fluctuating with an internal struggle between conscience and Mammon; not weary and impatient like the Jews, who turned again and again their eyes to the dial, and exclaimed, '*When will the sabbath be gone, that we may set forth wheat?*' not purloining the afternoon for festivities of the table; nor, under the scanty semblance of devotion, prostituting the evening to musical recreation, but faithfully conceding the whole period of sacred rest to such occupations as befit the day which God has hallowed unto himself; such occupations as comport with a special preparation for eternity; such occupations as are consistent with the tranquillity, leisure, and edification of their households; such occupations as are adapted to cause the day to be a blessing to their souls. In the midst of this their christian strictness, you behold no osten-

tation, no superstition, no sourness, no gloom. You see something in their manner and deportment which shews that this service is not a matter of form, but that it comes from the heart; that the man does not render it by constraint, but that he would be unhappy if he did not render it. You daily perceive them in private cultivating an intercourse with God in prayer; and by devout study and subsequent reflection gaining more and more knowledge of the divine will, and of the method of salvation. In the common dealings of life you see them bringing religion into practice; conscientiously making it their object to be upright, punctual, moderate, and benevolent in all their transactions; pursuing their worldly callings with diligence, but pursuing them on christian principles and with christian composure; *not slothful in business*, yet in their business, and by their business, serving the Lord; not elated by success, not repining under disappointment, not grasping, not avaricious, not envious, not full of care, but striving calmly and steadily to perform their duty, and cheerfully leaving the event in the hands of God. In their families you behold them quiet, considerate, affectionate, patterns of kind tempers, abounding in kind actions; setting their faces against folly, against vanity, against the appearance of evil, against pernicious customs, however popular, however widely diffused; and taking pains day by day to train their household in the nurture and admonition of the Lord. Universally you discern that their desire is to do all to the glory of God, that God may in all things be glorified through Jesus Christ; to crucify the flesh with its affections and lusts; to seek not their own things, but the things which are Jesus Christ's; to live not unto themselves, but unto Christ who died for them; to adorn the doctrine of God their Saviour in all things; and to omit no means and opportunities which can discreetly be embraced of striving to attract others to the knowledge and love of genuine religion. When they converse in the retired circle of their friends on sacred subjects, you read in their countenances the interest which pervades the heart. You behold them labouring to grow in grace: not stationary in religion, but making a progress; laying up more and more treasure in heaven; pressing forward towards the mark; advancing onward towards perfection. For these men are not perfect; they are still frail and sinful. You behold among them many humbling instances of infirmity, many sins of surprise, many proofs of the power of temptation, many tokens and effects of inherent corruption. But they do not allow themselves in sin: they abhor it; they fight against it; they suffer it not to obtain the dominion over them; they oppose it in the armour of God, in the strength of his grace; they bitterly repent when they have fallen into transgression; they fervently sue for pardon through the great atonement; they derive from their fall additional motives to self-abasement, watchfulness, and prayer." (p. 28—33.)

In the third sermon, "On Proneness to disparage religious Characters," is the following passage, which we would strongly recommend to the serious attention of our readers.

"If you are a zealous servant of God, prepare to behold many of your purest intentions misconstrued; prepare to hear yourself reproved and vilified for actions, which, according to a more equitable interpretation, would have been deemed worthy of praise. Prepare yourself to hear principles ascribed to you the reverse of those which you hold, the reverse of those which you publicly maintain. Prepare to hear epithets and appellations borrowed from obnoxious sects; sects, it may be, from whose errors you may have been the instrument in the hand of God of rescuing or guarding weaker brethren; prepare to hear them borrowed for the purpose of fixing the odium of those errors upon yourself. What is the lesson which this expectation should teach you? It should teach you how great is the folly of solicitude for the applause of men. When you deserve it not, it may be copiously poured out upon you; when you have the fairest claim to it, you may be repelled with censure and contempt. *Wo unto you*, said our Lord to his disciples, *when all men speak well of you; for so did their fathers unto the false prophets.* If you are praised by the world, is it not because you are conformed to the evil principles and practices of the world? Is it not because you live to the world, not unto Christ? The world will love its own. *Men will praise thee*, saith David, *when thou dost well to thyself.* If you are successful in your worldly plans; if you give the reins to vanity and pleasure; if you devote your riches to splendid and luxurious enjoyment; then it is that the world will flatter you and proclaim you happy. Live to the world, and the world will applaud you. Live to Christ, and an evil world cannot but revile and condemn you." (p. 57—59.)

But in order to guard his observation from abuse, Mr. Gisborne adds,

"Draw not from the preceding observations a conclusion which they do not warrant. If you are censured by the world on account of your opinions, or your conduct respecting religion, imagine not that the censure is a proof that you are religious. The censure of the world, though often misplaced, is not always misplaced. If you are charged with having judged erroneously, it may be that you have judged erroneously. If you are accused of having acted amiss, you may have acted amiss. If enthusiasm or fanaticism be imputed to you, perhaps you more or less deserve the imputation. Let the censure and the praise of others equally send you to your Bible. Search the word of truth. Compare your religious opinions, your religious practice, with the doctrines and commandments of your Lord." p. 59, 60.

The fourth sermon is "On coming unto Jesus Christ for life." The universality of the offer of salvation is here affirmed, as well as the inexcusableness of those who will not believe. The obstacles which prevent men from coming to Christ are then described, with that precision which characterizes Mr. Gisborne.

"Numbers who denominate themselves christians in principle, resemble the contemptuous Pharisee. They cherish high opinions of themselves. They humble not their souls before God. Outwardly decent in their conduct, and not inattentive to the externals of religion; they presume that they are substantially righteous, and perhaps despise others. Their hearts, in the mean time, are set upon their idols, upon wealth, or power, or consequence, or pleasure, or praise. Of the depravity of human nature, of the heinous guilt of sin as an offence against God, of the need in which they stand of a Saviour who can bestow upon them forgiveness and sanctification; they have a very inadequate and feeble conception. Their love of Christ is cold, their gratitude to him languid. With their lips they acknowledge that through Him alone they expect salvation. But so far are they from discerning that their salvation, if they are saved, will be wholly owing to his grace; and that their own best works, when tried by the pure and spiritual law of God, will be found defective and sinful; that they look for an inheritance in heaven chiefly through the assumed merit of their own works; and deem themselves dependent upon a Saviour only for a little assistance to make up for their imperfections.

"Others are prevented from throwing themselves at the foot of the cross by the cares of the world. Religion seldom enters into their thoughts, and when it crosses their minds, is speedily expelled by business.—Morning finds them eager to begin their daily occupation. Evening dismisses them weary with the labour and bustle of to-day, and meditating on plans of similar employment for to-morrow. Year after year rolls on, and beholds them in the same track. If you mention religion to them, they reply that they have no time for it; that every hour has its engagement; that they must provide for their families; that they must adhere closely to their business. They remark farther, that industry is commanded in the New Testament; that honesty is one of the principal virtues; that they are industrious and honest; that, as to public worship, they attend their church once in a day when they have opportunity; that for books and study they have no leisure; and that, when they can contrive to secure an interval from the hurry and toil of business, they have a right to unbend and enjoy themselves, and are not to be called to account for indulging in a little pleasure.

"Others come not unto Christ that they might have life, because they are fast bound in the chain of criminal practice. They are sensualists, or unchaste, or profane, or fraudulent, or rapacious. Their understandings are blinded, their hearts are hardened, by the deceitfulness of sin. *They mind the things of the flesh;* therefore they come not unto Christ: *for the carnal mind is enmity with God.* They despise or deride the method of salvation revealed in the scriptures. *For the natural man receiveth not the things of the spirit of God; for they are foolishness unto him.* They turn with secret aversion from the purity of the gospel and the strictness of its laws. They hate the light, neither come they unto the light, lest their deeds should be reproved, because they are evil. They wink with their eyes lest they should see, and shut their ears lest they should hear. They take wickedness for their portion, and this world for their hope.

"With some youth is the impediment. The morning of light shines bright, and portends a glowing noon. It will be long, very long, before the twilight of evening draws nigh; but they foresee not the gathering mists of sin, nor the intervening cloud of death!

"With others age is the obstacle. 'It is now too late to change. My mind is settled.' The inertness of declining years co-operates with mental repugnance. He comes not unto Christ for life." (p. 71—76.)

The fifth sermon, "On the calling of Matthew the Publican," is peculiarly excellent; but we shall not attempt to give an epitome of it. The following passage, however, conveys so just a rebuke to numbers who bear the name of christians, that we are glad to introduce it.

"We, like St. Matthew, are to renounce private interest, whenever it interferes with our obedience to Jesus Christ." "Art thou conversant with the word of God, and ignorant that sacrifices, if less in amount, yet similar in nature, are required from every christian? Compare the demands of conscience and of interest. How continual the opposition! How prevailing the temptation! How lawful, strange as the expression may sound, how lawful, in certain cases and within certain limits, in the estimation of many who arrogate the praise of uprightness, is dishonesty! In the daily and hourly dealings of life what opportunities of undue advantage! what inducements to profit by them! In the numerous departments of public service what openings for peculation! How commonly is 'the custom of trade' but another name for lucrative deceit! By the purchase of articles unwarrantably brought to sale; by frauds wilfully practised on the collectors of the revenue; by silence under their errors, their partiality, or their supineness; how frequent is the evasion of burdens legally imposed! But it is not to

dishonesty according to the ordinary acceptation of the term, that the guilt of unjust regard to interest is restricted. Look around and thou shalt discern countless occasions of acquiring or of retaining money, or of furthering thy ease, or thy advancement, or some other of thy worldly objects, by various methods, the iniquity of which, light as it may be deemed, is in many instances not inferior to that of dishonesty; by flattery, by bribery, by complimentary assiduities, by hypocritical obsequiousness, by sinful compliances, by false and injurious pretences, by ministering to prejudice, to antipathy, or to pride, by raising or diffusing unfounded reports concerning thy competitors. Does the man who pursues his present benefit by any of these means leave all for the sake of Christ? He prefers interest to Christ. Even he who prosecutes a lawful calling by lawful methods, yet permits it to withdraw his chief attention from the salvation of his soul, to occupy too large a proportion of his thoughts, or to agitate his mind with undue solicitude; has not left all for Christ, nor given to Christ the dominion of his heart."—(p. 96, 97.)

The sixth sermon, entitled, "Goodness illustrated by the Character of Barnabas," contains a striking representation of several of those defective characters which obtain the applause of the world, namely, "the decent and orderly man;" the liberal man, a title which the profuse often obtain; the frugal man; and the cautious man. To these characters are added that of the easy good-humoured man, and of the man of honour. Of the last it is said,

"Ask him why he shuns any particular practice. Does he reply, 'Because it is sinful?' The expression is foreign to his lips. He answers; 'Because it is *mean*, because it is *low*, because it is *degrading*, because it is unbecoming a *gentleman*, because it is *beneath me*, because it is *dishonourable*.' Why does he pursue a specified line of conduct? Because it is acceptable to God? Because it is conformable to the example of Jesus Christ? He thinks not of such a standard. He pursues it because it has the stamp of fashionable estimation. Destitute, it may be, of a grain of true religion, this man is regarded by multitudes as a model of perfection!

"With the goodness of these various characters," adds Mr. Gisborne, "and of others which might have been described, some praised by one set of men, some by another set, and all of them extolled by themselves, the world rings. In the midst of these universal encomiums, the mind naturally observes to itself; 'If all these different characters are good men, how easy must it be to be good! And how excellent must the world be, which contains so much goodness!' Now, unfortunately for that view of the subject, this representation of the excellence of the world, and of the easiness of being good, is not exactly the language of the scriptures. The scriptures speak of the world as lying in wickedness, as being under the power of Satan. They pronounce its friendship to be enmity with God. They affirm that christians are not to be conformed to this world; that we are to be crucified unto the world; that if we love the world, we shall perish with the world. Then with respect to the facility of attaining goodness, the scriptures aver that the imagination of the heart of every man is evil from his youth; that the heart is by nature deceitful above all things, and desperately wicked. Their common representation of a christian life is that of a state of war, of a struggle for the mastery over sin, of wrestling against principalities and powers of darkness. They call upon us to be good soldiers of Jesus Christ, to endure hardship for Him, to take unto ourselves the whole armour of God, the shield of faith, the breastplate of righteousness, the sword of the spirit. They command us not to follow the multitude to do evil; but to walk in the narrow way, and strive to enter through the strait gate, if we seek to inherit salvation. They teach us, with an immediate reference to the prevailing opinions of the world respecting goodness, how frequently that which is highly esteemed among men is abomination in the sight of God. We may therefore feel well assured, without minute inquiry, that all these different descriptions of men cannot be models of goodness. We may, perhaps, reasonably suspect that not one of them is good.

"While we are thus bewildered in obscurity and confusion, the word of God holds out a lantern to our paths. The word of God sets a good man before us, *Barnabas was a good man.*" (p. 112—115.)

Barnabas, it is then observed, first, was "*full of the Holy Ghost;*" "sanctified by divine grace;" "*born again*, not *of water* only, but *of the spirit.*" Second, He was "*full of faith;*" he could affirm with Paul, "*the life which I now lead in the flesh, I lead by the faith of the Son of God, by whom the world is crucified unto me, and I unto the world.*" Third, Barnabas, "*when he came and had seen the grace of God, was glad.*" "When he was an eye witness of the number of the Grecian disciples, and of the efficacious working of the spirit of God in turning them from darkness to light, in leading them to the knowledge of a crucified Redeemer, and animating them with an ardent desire of that salvation which was to be obtained only through his merits and atonement, he was glad; his bosom swelled with delight to see

the exaltation of his master's glory, and the extension of his kingdom." Fourth, "Barnabas exhorted them all, that with purpose of heart they would cleave unto the Lord."

"The joy of Barnabas did not waste itself in idle contemplation. His sense of duty permitted him not to slumber. His love of Christ constrained him to labour for Christ. His love of man impelled him to the assistance of man."—He went about as minister to mankind of those blessings, which exclusively confer complete and durable consolation; deliverance from sin, spiritual strength, support to the soul, the bread of life, the garment of righteousness." (p. 119, 120.)

The seventh discourse is "On Pride," a sin which, as Mr. Hall in his Sermon on the Fast has very justly observed, appears to have made great advances in this nation; for in proportion as the gospel is supplanted by human codes of morality, pride is always found to rise in credit, and is, in fact, resorted to as the main spring of virtue. Mr. Gisborne is very strong, though not stronger than the scriptures, in the condemnation of this principle. He notices the universality of it; all nations being proud, while their other qualities are more varied. When nations communicate with each other in manifestoes and memorials, pride, as he observes, is "the master note by which the whole strain and cadence are governed." What is the impediment to treaty? Pride. The party which has invaded the right of the other, "is not unwilling to restore his prize; but he cannot brook humiliation."—"The disgrace of concession must be veiled. Some specious pretence must be framed, some ostensible equivalent devised, some decent interval allowed. His pride must be managed." Applying this general observation to ourselves, "Has Providence," he says, "blessed us with a victory? What has been the popular cry, Behold, a proud day for England!" Are we defeated? "We must rouse the proud spirit of Britons!"

Pride is then traced in several of the walks of private life. The pride of birth, the pride of authority, of wealth, of genius, and of literary and professional attainments, are successively described, and the wrath of God, against every species of pride, is illustrated by abundant references to scripture, while the humility of Jesus Christ is held up as an example for our imitation.

"My brethren," adds Mr. Gisborne towards the close of this discourse, "Is not pride convicted as in every shape utterly unchristian?"—"Yet have ye not beheld Satan transformed into an angel of light?"—"Have ye not heard of *proper* pride, of *decent* pride, of *honourable* pride, of *manly* pride? Do you not incessantly hear this jargon from the lips of professed christians? Proper pride, decent pride, honourable pride, manly pride! Talk rather of proper malignity, of decent blasphemy, of honourable barbarity, of manly murder! *Be not deceived: God is not mocked.* Pride, with whatever epithets it may be attended, under whatever decorations it may be disguised, is pride, is sin. That the proud in heart should vindicate pride; that by subtleties of expression and delusive distinctions, they should labour to provide excuses and pleas for the indulgence of their ruling passion, is not wonderful. Leave pride to the proud. Be not ye corrupted by evil communication to call evil good, and darkness light. The word of God is your standard. By that standard try every word, and motive, and temper, and action." (p. 148—149.)

This passage is so animated as to make the two subsequent pages appear comparatively cold: several of the sermons, indeed, end somewhat unexpectedly, and with rather too little strength.

The eighth sermon is "On Christian Zeal," the ninth "On the Parable of the Tares," and the tenth is on the text, (Genesis xliv. 33.) "What is your occupation?" We earnestly recommend this discourse to that numerous class of persons in this country, who are relieved from the necessity of profitable toil; and who, possessing some independent fortune, are unconscious of that obligation under which they are placed by the gospel, to labour by the means either of their mind or body for the good of their fellow-creatures.

(To be continued.)

CLII. *An Exposition of the Lord's Prayer, in which are comprehended an Account of the Origin of the Prayer; an Explanation of its several Petitions; and a Demonstration that, according to its natural Interpretation, it contains a complete Summary of Christian Doctrine, with Notes critical and illustrative.* By the Reverend Joseph Mendham, M. A. pp. 236, 12mo. London, Rivingtons. 1803.

It is justly observed by Dr. Paley, in his View of the Evidences of Christianity, that "the Lord's Prayer, for a suc-

cession of solemn thoughts; for fixing the attention upon a few great points; for suitableness to every condition; for sufficiency; for conciseness without obscurity; for the weight and real importance of its petitions; is without an equal or a rival." A prayer, therefore, of such excellence, and dictated by so high an authority as the divine head of the church, has naturally obtained a place in all prescribed forms of christian worship.

No one will suppose that our Lord's intention in prescribing to his followers this admirable form, can be answered by the thoughtless repetition of the words of which it is composed. It is much to be feared, however, that inattention to the sense of this extraordinary composition too often accompanies its use; and even those who are not chargeable with carelessness or formality in repeating it, may yet have too contracted a view of its meaning; and may, therefore, stand greatly in need of the assistance to be derived from the valuable work now under our review, the main object of which is to point out the comprehensive import of its text. But Mr. Mendham's exposition will be found useful not only in elucidating the meaning of this summary of devotion, but in impressing upon the heart those momentous doctrines of christianity which, though briefly noticed, he endeavours to shew are fairly implied in the Lord's Prayer. The present volume, indeed, appears to us to possess a superiority over former attempts of the same kind, not only in steadily keeping in view the essential points of the christian system, but in marking with precision their correspondence with the several parts of this prayer. To the christian worshipper, therefore; to him who desires to "pray with the understanding," to approach the throne of grace with the sentiments and feelings suited to a fallen creature; and to rise from his knees with the hopes which the gospel encourages, this little volume cannot fail to prove highly serviceable; and to such we recommend its perusal.

We should not, however, do justice to the author were we to confine our commendation to the orthodoxy of his principles, and the beneficial tendency of his labours; though, unquestionably, these are points of paramount importance, compared with which every other praise weighs in our estimation as the small dust in the balance: his learning and his taste are no less conspicuous than the soundness of his faith, and his solicitude for the interests of vital godliness. Mr. Mendham's style is distinguished by purity, propriety, and classical correctness; qualities which appear to advantage when contrasted with the inflated language, false metaphors, and quaint allusions, which pollute the pages of many modern theological publications. The notes critical and illustrative will be found to enhance the value of the present volume, and to reflect very great credit on the author's learning.

We shall now proceed to give a general view of the contents of this work, and likewise to justify the praise we have bestowed on it, by a few extracts.

The *preface* contains a short, but conclusive reply to the objections commonly urged against prayer. In an *introduction* of twenty-four pages, the author inquires into some circumstances respecting the origin, the contents, and the proper use of the Lord's Prayer; on each of which heads, and particularly on the last, many important observations are brought forward: from these we select, as highly meriting attention, the following passage, in which the author inculcates the necessity of fervency in using this prayer.

"The benefits which we are there taught to implore are not benefits of secondary concern, not such as pertain only to this world, and the circumstances of our present being. They are high and heavenly blessings, blessings of the first rank and importance. The great objects of our prayer are the divine glory and our supreme happiness; objects united and identified, not only in themselves, but likewise in our view of them, as far as our souls are restored to their original rectitude. The glory, the kingdom, and the will, of God; our preservation, our pardon, and our deliverance from evil, are unquestionably objects of the highest importance, and demand no common degree of desire in him who makes them the subject of his prayer. Their value exceeds our most exalted conceptions, and requires an intensity, a fervency of desire, in some degree proportionable to that value. Could we dissipate the mists of ignorance which prevent our perception of the nature and excellence of spi-

ritual things, and purify our affections from their earthly and sensual propensities, the contemplation of that Being who is the fountain of all perfection, and the source of every blessing which his creatures enjoy, would fill our souls with the most fervent desire of his glory; and the prospect of the pardon of our multiplied and aggravated offences against him, the hope of being restored to his favour, and the privilege, as well as dignity, of being regarded by him as his children, would excite in us a joy unspeakable and full of glory. Our souls would kindle at the sight of those blessings which God has prepared for them that love him; and our affections, being set upon heavenly things, would be elevated in some proportion to the transcendancy of their object. Were our petitions confined to temporal objects, to the conveniencies, pleasures, or even necessaries, of the present life, indifference would admit of a very sufficient apology. But here, alas! we are in no danger: in our desire of worldly things we are more likely to be extravagant than deficient. Sin has unhappily inverted the whole order both of our judgment and our affections, so that the empty and fugitive enjoyments which begin and terminate with the present life, are not only set in rivalry with, but even preferred to, the exalted, the full, and the transporting pleasures, which are at the right hand of God, and which he communicates to his people during this life, in a rich abundance, hereafter to communicate them without measure and without end. Did we possess any religious sensibility, we should blush at this mental degeneracy; this abject devotion of our souls to earth, and its momentary gratifications; this brutish indifference to spiritual blessings and the glories of eternity. And this want of fervency, in our desire of such blessings, ought to be among the objects from which we most fervently pray for deliverance." (p. xxvi—xxx.)

The *introduction* closes with some pertinent remarks on the agency of the Holy Spirit, and the mediation of our Redeemer.

Mr. Mendham next proceeds to consider each sentence of the Lord's Prayer separately. Of this part of his work we cannot pretend to give any analysis, and must content ourselves with a few extracts.

In considering the obligation to glorify God, implied in the words, "*hallowed be thy name*," Mr. Mendham thus points out various ways in which the duty may be performed.

"In the most perfect and acceptable sense we commend ourselves to God, as those who seek the advancement of his glory, when we experience *those affections* in our hearts, *and those effects* are produced in our lives, which the perfections of his nature demand. When his Almighty power inspires us with awe and reverence; when his sovereignty produces in us a spirit of submission and obedience; when his wisdom excites our admiration; when his goodness calls forth the corresponding affections of love and gratitude, filling our souls with ardent desires that the object which is supreme in the eye of God, his own glory, may be accomplished in the highest degree; when, contemplating that extraordinary and stupendous effort of his goodness, which we denominate his mercy—that attribute, by which alone the fallen race of Adam are recovered to their original place in the favour of their Maker, our hearts are elevated with holy transport and joy unspeakable; finally, when the divine justice, as it prescribes the rule by which we should regulate our conduct, produces an earnest and determined resolution in us to obey its precepts, a dread of the judgments which it denounces, and a reliance upon the rewards which it promises; then, in the fullest and most perfect manner, we 'sanctify the Lord God in our hearts.' It only remains that we do the same in our external conduct; and that, according to the just and forcible language of our liturgy, 'we shew forth the praise of God, not only with our lips,' nor even with our hearts alone, 'but in our lives; by giving up ourselves to his service, and by walking before him in holiness and righteousness all our days."—"If the love of God dwells in our hearts, as is here supposed, it cannot fail to produce obedience as its natural fruit. It is a powerful and active principle, which engages us vigorously to exert ourselves in the performance of what we believe to be grateful to the object of it. And what is more grateful to God, what is more conducive to that glory which is his supreme end, than that we should conduct ourselves towards Him as his subjects, and submit to his laws? This was the effect and evidence of their love which our Lord demanded of his disciples. 'If,' says he, 'ye love me, keep my commandments.'* This desire of pleasing our heavenly Father will actuate us to seek the promotion of *his* supreme object, which is likewise our own, by every possible method, and to the farthest possible extent; and while we endeavour, by our own praise and by our own obedience to advance the divine glory, we shall zealously exert ourselves to induce others to follow our example; fervently desiring that the name and authority of God may be acknowledged to the ends of the earth, that all kings may fall down before him, and all nations do him service." (p. 41—44.)

The following passage is taken from the author's exposition of the petition "*Thy kingdom come.*"

"The christian church at its first appearance had to encounter the most decided and powerful opposition. As, in its progress, it forced itself upon the notice of mankind, that

* John xiv. 15.

opposition became more extensive and more formidable; till, at length, all the powers of the world seemed determined to join in a common cause, and to take up arms against it. The jealousy of magistrates, the superstition and avarice of priests, the keen resentment of philosophers, and the inflamed passions of the rabble, all united their force against the rising religion, and assaulted it with an impetuosity which threatened inevitable and immediate destruction. Persecution succeeded persecution, the last ever improving in severity and terror upon the former; and the heart rises in just indignation at the barbarities inflicted upon peaceable and valuable subjects, because they would not deny God by sacrificing to idols, nor renounce their hope of salvation by disobeying the commands of their Maker. Yet this religion, with no other arms than those of truth, and with no other recommendation than the piety and the virtues, the zeal and the patient fortitude of its professors, not only sustained the assault, but, after a severe contest of near three centuries, obtained a signal and decisive victory, was acknowledged as conqueror by the very power which had laboured for its destruction, and became the established religion of the Roman empire. Since this time it underwent various revolutions: but these revolutions seldom failed to terminate to its disadvantage. So that it proceeded, as might naturally be expected in a state of prosperity, in an almost uniform course of declension, gradually approaching, till it finally entered, that thick night of papal ignorance and corruption, which for many ages overwhelmed the christian world. Yet, even in this its most depressed and forlorn condition, it maintained its existence in a few obscure individuals and societies. There was a remnant, in these, as in ancient times, which bowed not the knee to Baal. But the period at length arrived, when it pleased God to vindicate his own cause, and to deliver large portions of his church from the miserable condition in which it lay. For this purpose he raised up, as his instruments, men endued with integrity and knowledge, with extraordinary zeal and fortitude, who should thus be qualified to dispel the ignorance, to expose the corruptions, and to contend with the power, of that idolatrous church which held all Christendom in a state of the most abject vassalage; and restore to mankind the light of truth, a pure creed, a reasonable service, and a just hope of salvation. This happy revolution was indeed disgraced by events which will always attend a revival of religion, and which can scarcely be too much deplored. Its proper and predominant effect, however, was, in the highest degree, honourable and beneficial. Religion regained its dominion, it reigned in the hearts of men, and it produced fruits in their lives, redounding to the divine glory. But for some time past we have witnessed a gradual decline of religion; especially in foreign countries; and a new enemy has sprung up, who, by the most plausible artifices, by seductive appeals to the most ungovernable passions of our nature, by an influence the most secret, the most certain, and the most extensive, has but too fatally succeeded, not only in destroying religion in the minds of individuals, but in exterminating it from whole societies, nations, and empires. Where the evil will end, of which the seeds have been so prodigally sown, and of which we are now reaping the sad and abundant harvest, He only knoweth who ordereth all things after the counsel of his own will.* To brighten, however, the gloomy prospect which present appearances too plainly justify, the word of God interposes a ray of hope and consolation; and we are encouraged to continue our petition for the more perfect advent—the amplification and advancement of the Redeemer's kingdom, by the assurance of the same Redeemer, that the gates of hell shall not prevail against his church. And the sure word of prophecy declares that, at some future period, the rejected people of the Jews shall be converted to the faith; and, uniting with the Gentiles, compose one Church of God, one body of the faithful subjects of the kingdom of the Messiah. From that happy period, we carry on our view and desires, when we pray that the kingdom of God may come, to the still happier completion and consummation of that kingdom in the future world of happiness and glory." (p 60—66.)

In elucidating the petition, "*and forgive us our debts, as we forgive our debtors,*" Mr. Mendham enters upon a particular view of the great characteristic of the gospel, viz. its being a *remedial* dispensation.

"This view of the gospel," observes the learned and pious author, "is unquestionably its true, its *predominant character;* because such a character reflects the highest honour upon it; because it completely vindicates the gospel from the charge of being unnecessary and superfluous; and because it discovers how directly that gospel addresses itself to the chief, the most urgent necessities of man." (p. 127.)

His remarks likewise on the subject of sacrifices, are justly entitled to the attention of the theological student.

In the *conclusion*, Mr. Mendham endeavours to shew, by an induction of particulars, that the prayer under consideration contains "a perfect, though compendious, outline of christian doctrine; and that it deserves the honour bestowed upon it, when it is represented as "a summary of the whole gospel."†

* See Barruel and Robinson.

† Breviarium totius Evangelii. Tert. de Orat. § 1.

"Were we to draw a brief outline of the christian religion," as is well observed by Mr. Mendham, "we should say, that it is founded upon a knowledge of God and of ourselves; that from this knowledge results such a conviction of our guilt as leaves us no hope but in the divine mercy, pardoning our sins, and restoring us to the favour of our Maker, conferred, however, upon such terms as it pleases the gracious Bestower to prescribe; that, receiving this mercy with reverence and gratitude, it is our duty to spend the remainder of our lives in a sincere and entire devotion to the will of God, depending upon his grace for ability so to do; and that, as the reward of such acceptance of the divine mercy, and such submission to the divine will, we may expect, not only the favour of God in this world, but a perfect deliverance from all evil, and an advancement to eternal happiness in the world to come; the entire reverse of which will be the lot of the impenitent and disobedient." (pp. 177, 178.)

CLIII. *A Charge delivered to the Clergy of the Diocese of London in the Year* 1803. By the Right Reverend Beilby, Lord Bishop of that Diocese. London, Cadell and Davies. 1804. pp. 40.

In the first pages of this Charge, the venerable prelate appears as the zealous and able advocate of our national establishment. He then proceeds, with much force, to impress upon the minds of the clergy, the strong obligations by which they are bound to parochial residence. We sincerely wish that his excellent pastoral admonitions, on this point, may have their due weight, not only with the clergy of his own diocese, but with those of the kingdom at large. The evil of *non-residence*, it was hoped by many, would have been to a great degree removed, by some late legislative provisions. We ourselves were always of a contrary opinion, and some facts, which have recently come to our knowledge, have tended to confirm it. Nevertheless we shall cordially rejoice in any beneficial effect which the measure in question shall be found, by experience, to have produced.

The Right Reverend author next proceeds to enforce on the clergy the duty of promoting the religious instruction of the poor, not only by preaching to them, but by training them up in the way of righteousness from their very infancy. Much of what the bishop has said on this subject is so excellent in itself, so admirably calculated to obviate existing prejudices, and so highly worthy of the attention of every christian, and especially of every christian pastor, that it is with the greatest pleasure we proceed to lay it before our readers.

"It is a singular satisfaction to me to have received from various parts of my diocese the most favourable accounts of the effects produced by the Sunday schools lately established there. I am assured that they have wrought a visible and a happy change in the manners and morals, not only of the rising, but of the present existing generation. In some places, from a state little short of pagan ignorance and irreligion, both the young and the old have acquired habits of morality, industry, and piety; and churches, which before were almost deserted, are now crowded with hearers and with communicants.

"These flattering accounts strongly confirm the good opinion I have long entertained of these institutions, founded on the experience I had of their beneficial influence in a former diocese, more extensive and not much less populous than even this. At the same time, I am perfectly aware of the prejudices which have of late prevailed respecting schools of this sort, and the various objections that have been urged against them.

"The principal one, and, indeed, the only one that merits notice is, that they are sometimes perverted into nurseries of disaffection and enthusiasm, and thus become dangerous instruments in the hands of those who are enemies to the constitution both in Church and State. If the fact be so, instead of being an objection to Sunday schools *rightly constituted and well conducted*, it appears to me a very powerful argument in their favour. For if such schools are placed (as they always ought to be) under the direction and control of the parochial clergy; if no teachers are admitted, no books introduced into them, but such as *they* entirely approve; if the education of the children is confined, as strictly as possible, to the knowledge of the Bible, the Common Prayer Book, and the Catechism of the Church of England; and if they are accustomed to attend divine service in their parish churches constantly every Sunday, both morning and afternoon, *such* schools, *so* conducted, I scruple not to say, will be the best possible antidotes to seminaries of a complexion hostile to the Church of England; which, without such regular and well-ordered institutions on our part to counteract their influence, would probably multiply upon us to an alarming degree. If, however, any better, and safer, and cheaper mode of instructing the poor than that of Sunday schools can be devised, I, for one, shall most readily adopt it. But, in the mean while, the great advantage of these schools is, that they educate the largest number at the small-

est expense, and thus become most useful appendages and auxiliaries to our charity schools, which are too expensive to be very generally and very extensively useful. But, be this as it may, all I mean to contend for here is, that in *some way or other*, in Sunday schools, in charity schools, in day schools, in schools of ndustry, or whatever species of school you think fit, the children of the poor *ought to be educated.* I mean to controvert that doctrine, which has of late been maintained by men of considerable ability, that the *lower classes of the people ought not to be educated at all;* and that it is safest both for the government and the religion of this country to let them remain in that state of ignorance in which nature has originally placed them.

"To enter at large into this very important question, would trespass far too much on your time and patience. I shall, therefore, content myself with stating a single fact, which seems to me conclusive on this subject.

"In order to see in the clearest light, the different effects of ignorance and of right education on the lower classes of the people, we have only to recollect what passed during the late war in the two islands which constitute this united kingdom. In one of these, it is well known that the ignorance and superstition of the peasants and the labourers are scarcely to be equalled in any other civilized country in Europe. It is a fact ascertained by the most diligent and accurate inquiries, lately set on foot in that island, that even in the most enlightened part of it, not above one third of the people receive any education at all; and throughout the rest of the island, not a twentieth part have even learnt their alphabet.* This is a degree of ignorance which carries back our thoughts to the ages of Gothic barbarism, and was scarcely to be expected in what we call these enlightened days. It is Egyptian darkness that may be felt. And what has been the consequence of it? Such scenes of wanton cruelty and savage ferocity as exceed all power of description, and ought, indeed, rather to be buried in everlasting oblivion. I shall only, therefore, say, in the words of the prophet, that the common people of that island were 'destroyed for *lack of knowledge.*'† Their understandings were darkened, being alienated from the life of God, through the ignorance that was in them.‡

"Let us now turn our eyes to our own island, and see what was the conduct of the common people of this country at the same period of time, and under the same incitements to disaffection and infidelity. They were at first, indeed, staggered, and for a while imposed upon by those bold licentious principles which the partisans of the French revolution propagated with so much industry through the kingdom. But they soon recovered from this delirium; they saw through the wicked artifices of the abettors of anarchy and irreligion. They saw the frightful dangers that surrounded them; prepared to meet them with vigour, and actually repelled them with success. And what was the occasion of this happy change? It was, because the higher orders of the community could write, and the inferior orders could read. It was because, for more than twenty years before, upwards of three hundred thousand children of the poor had been religiously educated in the various charity schools and Sunday schools of this kingdom, and were thus made *capable* of reading and comprehending those admirable discourses, sermons, and tracts of various kinds, which the ablest and most virtuous persons, both among the clergy and the laity of this kingdom, were employed in composing for the lowest classes of the people, in bringing them down to the level of their understandings, and in making 'so forcible an appeal, not to the *ignorance*, but to the *knowledge* of their countrymen,' that they became sensible of the perils that surrounded them, and were rescued from destruction. This, I am convinced, was, under Providence, the principal instrument of the salvation of this country, in the political as well as the religious sense of that word. And after this most apposite, and recent, and striking example of the different effects of ignorance and of information among the common people in two islands so closely bordering on each other, an example passing before our own eyes, and forcing itself on our observation, no one, I trust, will hereafter be disposed to expatiate on the benefits of ignorance, and the dangers of education in the lower ranks of the community.

"It has, I know, been sometimes asserted, that ignorance is the mother of devotion. It is no such thing. It is the mother of superstition, of bigotry, of fanaticism, of disaffection, of cruelty, and of rebellion. These are its legitimate children. It has never yet produced any other; and never will to the end of the world. And we may lay this down as an incontestible truth, that a well-informed and inteiligent people, more particularly a people well acquainted with the sacred writings, will always be more orderly, more decent, more humane, more virtuous, more religious, more obedient to their superiors, than a people totally devoid of all instruction and all education.

"I have said thus much on the expediency and the necessity of giving a certain degree of education to the poor, and of training them up early in the paths of morality and religion, because it appears to me a duty of the very last importance to the welfare of the state, and to the security and stability of that church to which we have the good fortune to belong. The great mass of the people form the broad base of the pyramid of our civil and ecclesias-

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* "For this fact, as well as for several useful observations on the subject before us, I am obliged to an admirable sermon, preached by Mr. Dunn before Lord Hardwicke and the Association at Dublin, for discountenancing Vice, &c. and deservedly honoured with their warmest approbation."

† Hosea, iv. 6. ‡ Ephes. iv. 18.

tical constitution; and it is therefore essentially necessary, that this foundation should be made firm and secure, and well compacted together by those sound principles of virtue and religion, which are the strongest cement of civil society, and the chief support of national happiness and prosperity. To this, therefore, let us bend all the energy and activity of our minds; for we cannot do a more substantial service both to the poor themselves, and to the community at large. It is, indeed, a *public* concern, and if it could not be otherwise provided for, government itself (as many ancient governments have done) ought to take it into their own hands."* (p. 21—30.)

The length of this extract, we are persuaded, will require no apology with those in whose regards the interests of christianity, or even of humanity, obtain any place; and we trust that the unanswerable arguments it furnishes, in behalf of the education of the poor, will silence, in future, those futile objections which, in contempt of the dictates of sober reason, no less than of the precepts of the gospel, have been of late so industriously advanced against the prosecution of that important object, even by some who would call themselves christians.

CLIV. *Salvation to be obtained only through Christ; a Sermon preached before the Society in Scotland (incorporated by Royal Charter) for propagating Christian Knowledge in the Highlands and Islands, at their Anniversary Meeting in the High Church of Edinburgh, Thursday, June 2, 1803.* By the Reverend DAVID SAVILE, A. M. Edinburgh, Creech; London, Button. 1803. pp. 44 and 14.

IN a popular discourse on Acts iv. 12. "*Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved,*" originality was not to be expected. Mr. Savile's exposition of the passage, however, if it have not the recommendation arising from novelty, has the more substantial merit of being scriptural, judicious, and practical, and is also perspicuously written.

In commenting on his text, the author shews, first, "what is requisite to our being saved: our sins must be pardoned, ample reparation must be made to the divine law which we have violated, and we ourselves made holy, made meet for the presence and enjoyment of God:" and then, "that nothing of this can be effected by ourselves, nor by any, even the most exalted creature in the universe; that it can be effected only by the Son of God," for "*there is salvation in no other.*"

From these scriptural premises, the reverend author deduces "the folly and danger of infidelity; the inestimable value of the gospel; the necessity of seeking for ourselves the salvation which it reveals; and the obligation under which we lie to propagate the knowledge of it among our fellow-creatures." This last topic naturally leads to a recommendation of the truly venerable society named in the title page.

The only part of this discourse of which we are disposed to qualify our commendation, is that which contains a discussion respecting the final state of the heathen world; a subject on which so little is said in scripture, that in venturing to enlarge upon it we run no small risk of being wise above what is written. All that was necessary, or perhaps proper, to be remarked upon it, the author has well expressed in the first two sentences.

"What will become of the heathen world, who have not, like us, been favoured with the knowledge of Christ, I would not be so presumptuous as to determine. This, however, I know, that they are in the hands of a gracious God, who is acquainted with their state, and who will not exact from them the improvement of means which he hath never bestowed." (p. 29.)*

The appendix contains some interesting particulars, of which we shall lay an abstract before our readers.

In 1791, the directors announced a donation of £10,000. which had been bestowed upon the society by an unknown benefactor. It was natural that they should wish to know to whom they were indebted for so munificent a

* "It is a remarkable fact, and much to our present purpose, that in the only two countries (Scotland and Switzerland) where there have been *national establishments* for the education of the lower classes, the number of criminals has been uncommonly small. See the sermon above-mentioned, p. 21."

* We do not wish to detain our readers with any farther discussion of this unprofitable subject; but we must beg the author to re-consider his position (p. 30,) that none shall perish who are not condemned by their own conscience. The insensibility of conscience may be the strongest proof of criminality. Those of whom St. Paul speaks, Rom. i. 28. were probably not condemned by their own conscience.

gift. This, however, they were unable to discover, till his death had left those who were entrusted with the secret, at liberty to mention his name, which proves to be that of the well known Isaac Hawkins, Esq. of Burton upon Trent.

This gentleman was the second son of an attorney in that town, who acquired a good fortune by his business, the greater part of which he left to his eldest son. To his second son, the subject of this narrative, he left merely the prosecution of his own business. Uncommon natural sagacity, improved by application, procured Isaac a high reputation both for integrity and skill; and, in process of time, he was consulted by persons of all conditions, and in cases the most important. It is not to be wondered at, therefore, that, during a period of from fifty to sixty years of continued and extensive practice, he should have amassed a large fortune; especially as he always adhered to habits of sobriety, industry, and frugality. In business he was indefatigable. He often served his friends without fee or prospect of reward; and, in these gratuitous services, he was no less eager than in causes from which he derived the greatest recompense. By the death of his elder and only brother without issue, near forty years before his own, he acquired a large accession of property, which he greatly improved and increased. In the management of all his landed estates, his conduct was prudent and exemplary: he was a judicious and humane landlord. Indeed he acted a worthy part in all his domestic relations. He was twice married, and proved one of the best and kindest of husbands. By neither of his wives had he any issue. Most of his leisure was devoted to their society, and to that of a few select friends. Large companies, and scenes of either public or private conviviality, he disliked and avoided. In private life, however, from a natural fund of humour, as well as from the vigour of a sound understanding, he was an agreeable and entertaining companion. He never employed any mean artifices, in order to acquire wealth. He never flattered the great, and had little concern in the stewardship of estates, or elections. In the reign of George the Second, he was a staunch Whig. In the present reign he was a determined enemy to all faction, and a steady supporter of the executive government. In his religious principles he was a moderate, but a true and pious member of the Church of England; regular, especially in the latter part of his life, in his attendance upon public ordinances, and in his observance of devotional exercises, both in the family and in the closet. In his manner of living, Mr. Hawkins carried economy to a blameable excess; but this extended chiefly to *small* objects, as the large sums which he gave away in his life time, not only to public charities, but to his relations, abundantly prove. In the early circumstances of his life, rigid economy was absolutely requisite; and before he acquired a fortune, his habits were confirmed. He was wholly exempt from a taste for luxury, or ostentatious parade, and during his life-time, he gave away larger sums in charity than were known even to his most intimate friends. His object seems to have been *to do good*, not *to acquire fame*. His donations to public charities were princely. He contributed £.40,000. three per cent. stock, to the fund for Protestant Charity Schools in Ireland; and £.10,000. three per cent. to create a fund for Annuities to the Widows of Naval Officers; and large sums to various other existing institutions. He gave £.10,000. as has been already mentioned, to the Society in Scotland for propagating Christian Knowledge.

The Reverend Mr. Hepworth, through whom the communication with the society had been carried on, having been requested to procure a portrait of their benefactor, to be hung up in their hall, replied, that no portrait of his friend had ever been taken except one about sixty years before, at the desire of his mother; and that rather than sit for another, he would double his benefaction. With the same invincible perseverance, Mr. Hawkins continued, during the remainder of his life, to keep himself concealed from the society. To extreme old age, Mr. Hawkins retained his judgment, and a considerable measure of bodily strength. The fortune which he left behind him was great. He bequeathed to his co-heirs at law, the property which he received from his elder brother; devised numerous legacies to his relations and others; and left the remainder, which amounted to about £.150,000. in trust to Isaac Hawkins Browne, Esq. and the Reverend Thomas Gisborne, his relations and friends, to be disposed of by them in charitable uses; a trust which they have now nearly fulfilled, as far as they have been permitted by the heirs at law, who commenced a suit in chancery, to set aside the will. This was terminated by a compromise, under the sanction of the Lord Chancellor, by which the executors were obliged to relinquish near two-thirds of the large sum bequeathed to them. Isaac Hawkins died at Burton upon Trent, the 8th of February, 1800, in the ninety-first year of his age.

An edition of twenty thousand Gallic Bibles is now printing by this society, towards which the *Society for promoting Christian Knowledge* in London, have very handsomely contributed £.300.

CLV. *A serious Address to the Public upon the present Times; but more particularly to the Religious Part of it.* London, Rivingtons and Hatchard. 1803. 8vo. pp. 68.

We are not of that parsimonious way of thinking in literary matters, which would discourage the multiplication of patriotic tracts, merely because the argument and drift of all of them is substantially the same. Every writer has a circle upon whom his personal influence

will operate: and even among unknown writers (like the present,) there is a diversity of talent, suited to the diversity of tastes, in the great body of readers. The author of the tract before us evidently feels the importance of the subject of his address, and is anxious to impress his countrymen with the same sense of their condition which he feels. He is one who perceives, both where their danger and where their resources lie: he labours to inculcate upon them that, as national sin is the principal source of alarm, national penitence and reformation constitute the chief ground of confidence. His description of the state of religion and morals in this country, and his exhortations founded upon that description, are just and impressive. We think this "serious address" will be read by few without information, and by none without profit.

CLVI. *French Philosophy; or, a short Account of the Principles and Conduct of the French Infidels.* By THOMAS THOMPSON, Esq. F. A. S. London, G. Whitfield, City Road. 1803. 12mo. pp. 32.

THIS is a useful little pamphlet, drawn up from the invaluable works of Barruel, Robison, and others, and concluding with a short view of the evidences of christianity. The eyes of the lower orders should be enlightened by an extensive circulation of such publications; especially where, there is reason to fear, the poison of French Philosophy, that is, of atheism and profligacy, has been introduced.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You have frequently exposed in your pages the pernicious tendency of some of our popular periodical works, and I am inclined to hope that your strictures may have produced a beneficial effect. The Anti-jacobin Review, in particular, if it has become more dull and uninteresting than formerly, has also of late, I speak generally, been somewhat more decent. Time will discover whether this change be radical, and therefore likely to be progressive, or whether it originate in circumstances of a temporary nature. It is not my present purpose, however, to call the attention of your readers to the Anti-jacobin Review, but to another work, which, although it has been conducted with much comparative moderation, has appeared to me to afford indications equally unequivocal of hostility to some of the leading truths of christianity. The work to which I allude is the BRITISH CRITIC.

Before I proceed to substantiate this weighty charge, I would beg leave to lay before you a specimen of the strange inconsistencies into which the conductors of the publication in question are apt to fall, even on subjects of the very first importance. The reader will thereby be better enabled to appreciate the degree of credit which is due to their censorial decisions.

In reviewing the sermons of Dr. Gleig, (of which you gave, what I conceive to be, a very just account in your number for August 1803, p. 489,) the British Critic observes that Dr. Gleig, in arguing "with vigour against the antinomian system, and those violent exaggerations of original corruption which by implication make God the author of sin,"—"appears, occasionally,* to pass the line of truth, and to give, at least, opportunities for a rigid interpreter to accuse him of denying the doctrine itself;† nor is it very easy to see how some of his positions can be reconciled with the ninth, and some other articles of our church. In some passages also of these first sermons an opinion is stated, apparently coincident with that of the learned Henry Dodwell, that souls after the fall became mortal, and that it was only through the gift of Christ that they became again immortal. He does not surely mean to say," adds the British Critic, "that, without the intervention of the Saviour, there would have been no general resurrection, no future judgment. It was assuredly to save us from condemnation not from annihilation,

* I should have said systematically.

† A rigid interpreter! Dr. Gleig expressly and unequivocally denies the doctrine of original corruption.

that the Son of God came down from heaven; an object much more worthy of divine interposition and mercy." British Critic, Vol. XXII. p. 664.

The British Critic, if he can, may reconcile the above censure with the opinions which he delivered on the same subjects, a few months before, as they appear in the following extracts from one article in his work.‡

The reviewer, after expressing his astonishment that any other death should have been understood by the denunciation, *thou shall surely die*, than "the forfeiture of immortality," and observing that "from the death incurred by Adam, whatever it was, all mankind, the righteous and the wicked, the elect and the reprobate, are undoubtedly redeemed by Christ;" adds, "we know nothing from which all mankind are undoubtedly redeemed by Christ, except the everlasting power of the grave." British Critic, Vol. XXI. p. 593. (1.)

"Nothing can be clearer than that the first great purpose, though by no means the only purpose, for which Christ came into the world, and suffered death upon a cross, was to restore to all mankind that immortality which was forfeited by the fall of Adam." Ib. p. 596. "In our opinion, the fall brought mankind under the dominion of death, in the literal sense of the word;" and afterwards the reviewer goes on to affirm that, in consequence of "the stupendous plan of redemption," "by the death of Christ on the cross and his resurrection from the dead, all mankind are restored" to immortality. Ib. Vol. XXII. p. 33. (2.)

"But was not human nature depraved and corrupted by the fall, so as to have been ever since 'utterly indisposed, disabled, and made opposite, and wholly and continually inclined to all evil?' So said the rebellious divines at Westminster, adding, that 'from their original corruption do proceed all actual transgressions.'" British Critic, Vol. XXI. p. 596. (3.)

"The infant mind seems to be merely passive, receiving impressions from the objects of sense, and roused into action only by the feelings of pain or the cravings of hunger." (Whence then come the smiles of children?) "In this state many associations, the source of future passions, are formed in it long before it acquires, or can acquire, the use of its reasoning and moral powers; so that every man naturally engendered of the offspring of Adam must, as the article teaches, be very far gone from original righteousness before he arrives at the years of discretion (4.)"—"By original righteousness nothing can be meant here,

‡ With these extracts I must beg leave to contrast, as I proceed, certain passages from the sermons of Dr. Gleig, which gave occasion to the criticism quoted above. The reason of my doing so will appear in the sequel.

(1.) "Salvation," says Dr. Gleig, "denotes sometimes our redemption from the everlasting power of the grave, &c." Gleig's Sermon, p. 27.

(2.) "The eternal purpose which God purposed in Christ Jesus our Lord, was to restore mankind to that immortality which all had forfeited by the rebellion of their first parents, and it was to accomplish this purpose that he sent his son into the world to take upon him our nature, to suffer death upon the cross, to rise again from the dead, &c." Ib. p. 27.

(3.) "It is an article of many a man's creed, that human nature is so completely depraved, that every descendant of Adam is born with the malignity of a fiend, with a propensity to every vice and an abhorrence of every virtue."—"Nothing can be more groundless." And then the Dr. proceeds to argue against its being true, "that we are utterly disabled, and made opposite to all that is good, and wholly and continually inclined to all evil." Dr. Gleig's Sermons, p. 37, 38.

Again—"Do we not derive from our first parents a constitution both of body and mind much less perfect than that which they derived from the immediate hand of their omnipotent Creator? And is there not in every descendant of Adam an innate and insuperable propensity to sin?" The answer is, "We derive nothing from our first parents more than the oak derives from the acorn, but by the will of God holy and good." Ib. p. 43.

Again—"Shall we then impute the wickedness of man to the depravity of his nature? No." Ib. p. 46.

(4.) "That we come into the world with minds capable of acquiring sinful dispositions is, indeed, true." It is also true, adds Dr. G. "that we have many sensual appetites, which become sinful when excessive or irregular;" "and that surrounded as we are with temptations, these appetites are very liable to be-

but the equal balance of Adam's faculties (5.)"—"His descendants while they come into the world in the helpless state of infancy, are necessarily made subject to their earthly parents, and under such tuition it is impossible but they must deviate far from the original righteousness of Adam (6). Such, however, *must* have been the moral state of his descendants, though the forbidden fruit had never been tasted." (7.) British Critic, Vol. XXI. p. 600.

"In support of this scriptural theory," (the reader is aware that my *present* purpose is not to compare the British Critic with scripture, but with himself,) "we may observe that corruption is common, not in an *equal*, but in a *greater* or *less* degree to every descendant of Adam, according, no doubt, in part, to the temperament of the body, but in proportion likewise to the care that has been taken of the formation of his earliest habits." Ib. p. 600.

"It is extremely probable," observes the reviewer, with admirable candour, "that our reformers, or, at least, some of them, did believe a moral disease or depravation of the mental faculties to have been propagated from Adam through all his posterity, and there are a few detached places of scripture which *seem* to countenance this opinion (8); but it is a matter of no importance whatever, whether a man believe the corruption of human nature, introduced by the fall, to be positive or negative (9.) We are sure, that if men's natural powers be now weaker or more corrupt than Adam's were, either they will be rendered equal to his, by a superabundant influx of divine grace, or less will be required of his descendants than would have been required of him had he continued in his paradisiacal state." Ib. p. 605. And in support of this position the reviewer refers to Luke xii. 47. (10.)

I shall trouble you at present, Mr. Editor, with only one more extract. The British Critic, after observing (Vol. XXII. p. 31,) that the condition of man under the gospel would be the same, whether his nature were depraved or not, and that such must have been his condition in the highest state capable of improvement (11.); proceeds thus, "Why we should perplex ourselves about the *depravity of human nature*, or what good can possibly result from *unfeigned sorrow* or deep anxiety in the soul on that account we are unable to conceive (12.) We did not make ourselves (13,) and can there-

come excessive and irregular."—"But all this amounts not to a *natural* propensity to sin." Ib. p. 39.

(5.) Dr. Gleig likewise speaks of the *balance* between our sensual appetites and our moral powers, (p. 74;) and he observes (p. 57,) that by becoming "*a new man*," is always meant, that man's mind is "brought nearer to its *original state of purity* than when it was corrupted by his former habits, for that the mind of man comes pure from its Maker is evident."

(6.) "In our infancy,"—"before we were capable of attending to our thoughts, or weighing the consequences of our actions, we had adopted many erroneous opinions from ignorant instructers as well as corrupt manners from evil communication." Dr. Gleig's Sermons, p. 74.

(7.) "That we are weak and liable to temptation is," "the *necessary* consequence of our being moral and improveable creatures; for he who cannot err cannot be improved." Ib. p. 39.

(8.) "It is very common," "to adduce, in support of this opinion, some obscure and disjointed passages in the writings of St. Paul." Ib. p. 74.

(9.) "It is not easy to conceive questions of less importance either to the faith or practice of a christian," than those above quoted (3.) Dr. Gleig's Sermons, p. 43. "It is of no consequence whatever, whether we be more or less perfect than Adam was." Ib. p. 44. Dr. Gleig also talks about a *positive depravity* being infused into man's nature, of which he says there is no clear evidence, p. 74; and of a *negative* innocence with which we are born, p. 81.

(10.) "We derive nothing from our first parents more than the oak derives from the acorn, but by the will of God, holy and good; and if our natural powers be, indeed, less perfect than their's were, either these powers will be rendered equal by divine grace, or we have the assurance of our Saviour," (referring to Luke xii. 47,) "that less will be required of us than would have been required of them, had they continued in their state of perfection." Ib. p. 43.

(11.) See above (7.)

(12.) See above (9.)

(13.) "Talk no more of the depravity of nature or the insufficiency of grace."—"it is, in

fore feel nothing of that godly sorrow for such depravity which the apostle assureth us, worketh in actual sinners, repentance unto salvation not to be repented of. If it be the author's meaning that we should feel unfeigned sorrow and deep anxiety, because Adam entailed weakness and corruption on his posterity, to what can this possibly lead but to the secret execration of the memory of our common ancestor?" British Critic, Vol. XXII. p. 32.

Similar extracts might have been multiplied, but I forbear; and only beg leave to make a few remarks on those which have been already given.

1. The intelligent reader will not fail to have perceived, that the censure which the British Critic has thought proper to pass on Dr. Gleig's Sermons, however just, is at least equally applicable to his own criticisms on another occasion. In treating of the doctrine of original corruption, the reviewer will appear to many "to pass the line of truth, and to give at least opportunities for a rigid interpreter to accuse him of denying the doctrine itself," nor will it be very easy for common unsophisticated understandings, in the case of the British Critic any more than in that of Dr. Gleig, "to see how some of his positions can be reconciled with the ninth and some other articles of our church." The British Critic condemns the idea entertained by Dr. Gleig, that souls after the fall became mortal, and that it was only through the gift of Christ that they became immortal. But, if words have any meaning, he has himself distinctly avowed the same doctrine, and defended it with an earnestness and an ingenuity which Dr. Gleig cannot but admire. How then are the real sentiments of the British Critic to be ascertained? On points of the very first moment to the faith of a christian he is proved, and that without any laboured effort, but by a simple statement of facts, to maintain opinions which directly contradict each other. What reliance then, I would ask, can any man be supposed to place on the decisions of this reviewer respecting points of theology?

2. The attentive reader cannot fail also to have been struck with the strange and unusual coincidence, not only of sentiment, but even of expression, subsisting between some extracts from the British Critic and certain passages in the very sermons of Dr. Gleig, which that critic has censured. The coincidence is of such a nature as could not have been the effect of accident: to what then is it to be attributed? As I cannot suppose the reviewer to have extracted the materials of his critique from Dr. Gleig's Sermons, I am led to conclude that it must have been the production of that gentleman. And if the internal character of works be a real tangible subject of comparison; and if, not only a general similarity of sentiment and style, but a minute and exact resemblance in the turns of thought and expression, affords any evidence on which to ground such a conclusion; I shall not be thought to have hazarded an unfounded conjecture. But whether Dr. Gleig be the author of the review or not, he has surely some cause to complain of the treatment of the British Critic; for after having sanctioned the doctrines maintained in Dr. Gleig's Sermons, by their full and unqualified adoption, it was not decorous in the con-

truth, a blasphemous accusation of the author of your nature." Gleig's Sermons, p. 47. "The old man,"—"is not any disposition derived from Adam, or more properly from the Creator of Adam, and of all things; but the licentious habits which they (the Ephesians) had acquired previous to their conversion." p. 55. "If God have laid us under a necessity of sinning, by destroying the balance between our sensual appetites and our moral powers, why has he threatened us with punishment for obeying those sovereign appetites? &c." And when "we impiously impute to some fault in our nature," our errors, and our corruption, we impute them, "by consequence to God the author of that nature." p. 74.

Know, reader, that the Dr. Gleig who wrote the volume of sermons from which the above extracts are taken, is the same Dr. Gleig whom the Anti-jacobin Reviewers, in the exuberance of their friendship, recommended to a Bishopric, (Anti-jacobin Review, April 1803, p. 439.) The volume in question was reviewed by these professed guardians of the doctrines of the Church of England in their work for July 1803, (p. 225,) with an excess of panegyric, from which the heterodoxy of the author, it might have been presumed, would have preserved it.

ductors of that work to censure Dr. Gleig for holding them. A charge of heterodoxy was but a poor return for the important help he had afforded them, particularly as the occasion on which the Doctor's services were employed is acknowledged, by themselves, to have been one of peculiar difficulty. The reader will understand this last expression, when I inform him that the article from which I have extracted the proofs of the inconsistency of the British Critic, is the review of "The True Churchman ascertained," by JOHN OVERTON.

3. The reader, who is acquainted with the scriptures and with the authorized documents of our church, cannot fail to have been farther struck with the contrariety which exists between these and the extracts from the review of Overton, which have been given above. But as this was not the point which I had it in view to establish, I have omitted many passages that would have borne directly upon it. Enough, however, has been said to shew, that the representations, which the British Critic has made of that work, ought to be received with much distrust. My next letter will furnish plain proofs that, whatever be the errors of Mr. Overton, the British Critic is himself in error; and that in his zeal to discredit that gentleman, he has not only contradicted himself, but has opposed, contradicted, and misrepresented the holy scriptures, and the liturgy, articles, and homilies of our church.*

A SINCERE FRIEND OF THE CHURCH OF ENGLAND.

* By means of the same kind of evidence which our correspondent has produced in this paper, it might be proved, that Dr. Gleig must have had a considerable share, at least, in producing another review of Overton's book which appeared in the Anti-jacobin. As a striking coincidence of sentiment is the ground of this presumption, it may lead those, who think Dr. Gleig unsound in his views, to suspect that his friends, the Anti-jacobins, may, on this occasion, have been infected with his heterodoxy. They, it is true, loudly disclaim in their last number (p. 336,) the disaffection to the church with which they have been charged in our "semi-methodistical publication;" and express themselves "proud to stand firm upon the rock of faith." We should have thought that even a distant allusion to the meek and lowly Saviour, the rock of our faith, would have had the effect of restraining every expression of pride; but "wo unto them that call evil good, and good evil." We would earnestly recommend it to the Anti-jacobin Reviewers to peruse, with attention, the extract from Mr. Gisborne's Sermon in our present number, p. 231, col. 2.; as well as a passage in Mr. Hall's Sermon on the Fast-day, which is noticed in our number for February last, p. 100. EDITOR.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

IT is intended to publish, at the close of the present year, a new Annual Vade Mecum, under the title of *The Literary and Scientific Almanack*, in a closely printed pocket volume. The object is to present to students, and lovers of literature, such corrected lists and tables, both literary and scientific, as may serve the purposes of reference and inquiry on every subject of that nature. Among other lists, there will be the following:

1. Of all contemporary *living Authors*, specifying their names, titles, age, residence, and works.—2. Of *Books* published within the year.—3. Of *Literary Journals and Newspapers*, foreign and domestic.—4. Of *learned Societies*, and the names of the members of the most considerable.—5. Of *Book Societies*, Book Clubs, and permanent Libraries, with the name of their president, steward, secretary, or librarian.—6. Of Names of *Booksellers* in the united kingdom, and of eminent Publishers abroad.—7. Of *Universities*, and the names of their professors; with other useful particulars relative to students, the university business, &c.—8. Brief sketches of the annual progress of the various *Arts and Sciences*, with the new improvements and discoveries in each, and Lists of new Patents.—9. Notices of *eminent literary Characters*, who have died in the course of the preceding year.—10. Curious and important *Tracts in Physics, and in the Sciences depending on Numbers*; with a brief *Table of Latitudes and Longitudes*, a *Chronology*, *Tables of Dynasties and contemporary Sovereigns*, *Chemical Tables*, &c. &c.

Mr. Bowles's edition of *Pope* is rapidly advancing. Mr. Todd's edition of *Spencer*, and Mr. Warton's of *Dryden*, are also in a state of considerable forwardness.

Mr. Card, author of the History of the Revolutions of Russia, is preparing a *Historical Outline of the Rise and Establishment of the Papal Power*, which he means to address to the Roman Catholics of Ireland.

Mr. Southey is engaged on a *History of Portugal.*

The work of Mr. Parkinson, of Hoxton, on *The Organic Remains of the former World*, is in considerable forwardness. The First Part, on the Fossils of the Vegetable Kingdom, in 4to, illustrated with coloured plates, will be published in June.

In the press, a complete edition of the *Works of the late Sir* James Stewart, with an account of his life, by his son, the present baronet, in six volumes octavo.—The third and last volume of the *History of the Public Revenue*, by Sir John Sinclair.—A third volume of Dr. Drake's *Literary Hours*, with a new edition of the first and second volumes.—The *Asiatic Annual Register* for 1803.—A Translation, by Mr. Nicholson, of the new and improved edition of Fourcroy's *System of Chemical Knowledge*, and its application to the phenomena of nature and art, with a preface by the Translator, and a copious index, in ten volumes octavo; and the Synoptic Tables, in royal folio.—A second edition of Card's *Revolutions of Russia.*—The fifth volume of the *Bibliographical Dictionary. Hints for the picturesque Improvements of Cottages and their Scenery*, with plates, in one volume octavo, by Mr. Bartell, of Cromer.—A *Supplement to Remarks on* Michælis's *Introduction to the New Testament*, in answer to Mr. Marsh's Illustration of his Hypothesis.—A second volume of Mr. White's *System of Veterinary Medicine*, comprising Materia Medica and Veterinary Pharmacy, in 8vo. and 12mo.—*Travels through Germany, Sweden, Denmark, and part of Italy;* translated from the German of M. Kuttner.—*A Voyage of Discovery to the North Pacific Ocean*, 1795 to 1798, by Capt. W. R. Broughton, in one volume quarto, with charts.—*Ancient and modern Malta*, in three volumes quarto, with a chart and twenty-one plates; by Louis de Boisgelin, Knight of Malta.

Proposals have been circulated, by a London Bookseller, for a *royal octavo Edition of* Johnson's *Dictionary*, ornamented by an elegant engraving of the Author, and another of Bacon's Colossal Statue of him in St. Paul's Cathedral; with his *Life* by Dr. Aikin. The whole of the work, without any abridgment or mutilation whatever, will be comprised in twelve parts, published monthly, at five shillings and threepence each, or seven shillings and sixpence on fine paper, or in sixty-three weekly numbers, at one shilling each, forming four large volumes. The original proprietors of this work, comprising the principal booksellers in London, have, in consequence of these proposals, announced as in the press, *genuine Editions of Johnson's Dictionary*, in two volumes quarto, royal and demy, in four volumes royal octavo, and in four volumes superfine royal octavo; to be published in parts and numbers, with similar embellishments.

The fourth volume of Mr. Turner's *History of the Anglo Saxons*, relating chiefly to their literature, and which will complete the author's design, is in a state of forwardness.

Mr. Newenham is engaged upon *An Inquiry into the Progress and present Magnitude of the Population of Ireland.*

The waste lands in Yorkshire are calculated, by Mr. Tuke, junior, to equal the extent of nearly the whole county of Norfolk. In the North Riding, he estimates 442,000 acres, of which he considers 228,435 capable of cultivation, or of being converted into pasture; and the remaining 213,435 incapable of being improved except by planting. In the West Riding, he states that there are 405,272 acres of waste, 265,000 of which are capable, and the remaining 140,272 incapable of improvement except as before. In the East Riding, he finds but 2000 acres of waste, all of which are capable of cultivation, or of being converted into pasture.

Mr. G. Lindley, of Cotton, Norfolk, has succeeded in saving a crop of Swedish turnips from the fly, by sowing radishes with the seed, about four pounds per acre. The radish was found to be the particular object of prey, and where numerous, the turnips were all safe and vigorous. The long salmon radish should be used, being mild and of a quick growth. A drag-rake should be drawn over the ground every other day, for four or five times, which both disturbs the flies, and contributes to the growth of the turnips.

Mr. Perkins, of Stockton, Durham, has invented a *Thrashing Mill*, upon an improved plan, capable of thrashing twenty bushels of oats in one hour, and twelve sheaves of wheat in less than four minutes.

FRANCE.

La Harpe's elegant and useful *Cours de la Literature* is now complete in fourteen volumes.

M. Palisot Beauvois, a celebrated French Naturalist, who, in the year 1786, made a *Voyage to the Kingdom of Benin* in Africa, has prepared for the press an account of this voyage, and a description of Benin, in a geographical, statistical, political, and moral point of view.

New editions of Milton's *Paradise Lost*, and of Goldsmith's *Poetical Works*, have lately been printed at Paris, by Barrois, who intends to publish there a collection of English Classics.

Janson, of Paris, has published Peter Camper's *Anatomical Description of a Male Elephant*, with twenty plates. The plates are executed in the first style, and the description is the most interesting and satisfactory account of the different species of elephants hitherto discovered in Africa, Asia, or America.

M. Lebrun is said to have invented a new method of preparing hemp and flax, by which he obtains from these raw materials a kind of cotton and silk thread. His cotton is superior, for every purpose of utility and taste, to imported cotton, as it easily assumes and retains any colour; and, by the labour of a few persons, a thousand pounds of tow may be con-

verted into cotton in twenty-four hours. A second preparation gives to the tow all the fineness and brilliancy of texture, which has hitherto been peculiar to silk.

In consequence of the particular value attached to *Engraved Stones*, it has been often wished that some matter could be discovered easy to be worked, and at the same time uniting beauty to solidity. With this view, a trial was lately made in France of STEATITES, which has perfectly succeeded. This matter, in consequence of its softness, can be cut and turned with great facility; and, being composed of very fine parts, the greatest accuracy may be observed in the operation. The stone is worked in its natural state. It is then put into a crucible covered with a tile, and the tile being luted with clay, the whole, surrounded with charcoal, is put into a furnace. It is exposed to a slow fire, and kept at a white heat for two or three hours; after which it is taken from the fire, and suffered to cool gradually. By these means the stone becomes very hard, strikes fire with steel, and wears the best files.

Messrs. Hazard and Tessier have been for some time trying at Rambouillet, the result of suffering the wool to grow for several years in succession on a few sheep. Last season some of these sheep were shorn for the first time these three years. It appears that the wool was not only three times the length of that of a one year fleece, but that it produced a larger sum in proportion. M Delarue has manufactured very beautiful kerseymeres with this wool, for which he obtained a medal, at the exposition of the works of national industry.

ITALY.

M. Zoega, author of a valuable treatise on Obelisks, has prepared for the press a *Descriptive Catalogue on Coptic MSS* found in the library of Cardinal Morgia at Rome.

Messrs. Francis and Pierre Piranesi are preparing for the press, the rich materials which their deceased father collected for a work, entitled, *The Antiquities of Magna Græcia*, now the kingdom of Naples. It will form six volumes, of which the first will comprehend the Description and Antiquities of the City of Pompeia. The different fabrics found in the ruins of that city have been described and represented with the utmost exactness, such as the temples, theatres, baths, houses, shops, &c.

GERMANY.

M. F. Schlichtecroli, inspector of the Duke of Gotha's cabinet of natural and artificial curiosities, has published the first volume of a periodical work, entitled, *General Numismatic Annals.*

Professor Matthei has discovered in a manuscript belonging to the public library of Augsburg, a fragment containing three hundred verses of the *Clytemnestra* of Sophocles, which he intends to publish.

The seeds of foreign grapes have been lately discovered to be an excellent substitute for coffee. When pressed they first produce a quantity of oil, and afterwards, when boiled, furnish a liquid much resembling that produced from coffee. The practice is rapidly spreading in Germany.

DENMARK.

Professor Pelt, of Helsingoen, has invented a machine to preserve persons from drowning. To try the effects of it against the united currents of the North Sea and the Baltic, a person equipped in it lately crossed the Sound to Helsinburgh in Sweden, a distance of eight miles, in less than two hours; and returned shortly after in the same manner to the Danish shore. The machine weighs but seven pounds. It fastens round the waist of the wearer, and allows the full use of the arms.

RUSSIA.

From the following authentic particulars, our readers may form a pretty accurate idea of the commercial prosperity which Astrachan has attained. This city contains a plantation for silk worms, twenty-four silk manufactories, eighty-one of cotton, five of morocco leather, seventy-four dyeing houses, twenty-four brick-kilns, ninety-two vineyards, two hundred and twelve mills, &c. The guild of merchants consists of one thousand one hundred and eighty-nine Russians, three foreigners, eighteen Tartars, and four Hindoos. The city contains two thousand shops, six convents, fifty-seven churches, and a Hindoo temple.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

THE Case of Hezekiah considered as a Ground of Consolation, and a Motive to Union in Prayer, at the present alarming State of the King's Health, and of the British Empire, in a Sermon. By the Rev. G. A. Thomas, LL.D.

Sermons. By the Rev. Thomas Gisborne. Vol. II. 8vo. 8s. boards.

A Charge delivered to the Clergy of the Diocese of London, in the year 1803. By the Right Rev. Beilby Porteus, Bishop of that Diocese. 1s. 6d.

A Sermon, preached 15th January, 1804, on the opening of the Chapel at Poplar, after its being repaired by the Honourable the East India Company. By S. Hoole, A. M. 1s.

Sermons, and other Miscellaneous Pieces. By the late Henry Hunter, D. D. To which are prefixed a Biographical Sketch of his Life, and a critical Account of his Writings. 2 Vols. 8vo 18s. boards.

A Sermon on public Worship, preached at the Parish Church of Okehampton; also a Sermon, preached for the Benefit of the Chari-

ty School, at the Parish Church of Crediton, in Devon. By the Rev. Rees Price, Vicar of Lamerton.

A Serious Address to the Inhabitants of Bristol, on the Subject of the Multiplicity of Religious Distinctions, which prevail in that City; with Strictures on the Principal Sects. 9d.

Sermons on Public Occasions, and a Letter on Theological Subjects. By Robert, late Archbishop of York. To which are prefixed Memoirs of his Life; by George Hay Drummond, A. M. with Portrait. 8vo. 6s. boards.

MISCELLANEOUS.

The Farmer's Calendar; containing Practical Explanation of the Business necessary to be performed on Farms, during every Month of the Year; with the Principles of various new Improvements, and Instructions for executing them. By Arthur Young, Esq. F. R. S. Secretary to the Board of Agriculture, &c. large 8vo. 10s. 6d. boards.

The Annals of Agriculture and other useful arts, collected and published by Arthur Young, Esq. F. R. S. Vol. XLI. No. 237 to 243.

Communications to the Board of Agriculture, on the best Means of converting Grass Lands into Tillage, &c. being the Third Volume of Communications to the Board. 4to. 18s. boards.

A General View of the Agriculture of Shropshire, with Observations; drawn up for the Consideration of the Board of Agriculture. By Joseph Plymley, M. A. 8vo. 7s. 6d.

Horæ Poeticæ. Poems; Sacred, Moral, and Descriptive. To which are added, Four Essays. 12mo. 3s. 6d. By Joseph Jefferson.

Practical English Book-keeping, intended for the Use of Schools, for young Apprentices, and for Tradesmen, on a contracted Scale; with a copious Illustration of the Nature of Profits and Discounts, calculated on familiar Principles and for general utility. By James Luckcock. Folio. 7s.

The History of England, from the earliest Records to the General Peace in 1802; written purposely for the Use of Schools, and young Persons of both sexes. By William Mavor, LL. D. in two thick and closely printed Volumes, illustrated with twenty-five Copper-plates, from historical Designs, and a large Map. 10s. or on fine Paper 12s.

The History of Scotland and Ireland, 1 Volume.
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——— of America, 1 Volume.
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By William Mavor, LL. D. illustrated with Copper-plates and Maps.

A Family Tour through the British Empire, containing an Account of its Manufactures, Natural and Artificial Curiosities, &c. interspersed with Biographical Anecdotes, particularly adapted to the Amusement and Instruction of Youth. By Priscilla Wakefield. 12mo. 5s. boards.

The Costume of the Hereditary States of the House of Austria, displayed in fifty coloured engravings, with Descriptions, and an historical Introduction. By Mons. Bertrand de Moleville; the Translation by R. C. Dallas, Esq. imp. 4to. £.6 6s. boards.

The History of France. By Alexander Ranken, D. D. Volume III. containing the Work from the Accession of Hugh Capet, A. D. 987, to the succession of St. Lewis, A. D. 1226. 7s. boards.

Universal History, Ancient and Modern, from the earliest Records of Time to the General Peace of 1802. By William Mavor, LL. D. Vicar of Hurley, in Berkshire, Chaplain to the Earl of Moira, &c. &c. in 25 vols.

Military Memoirs, relative to Campaigns, Battles, Maxims, and Stratagems of War, Ancient and Modern; extracted from the best Authorities, with occasional Remarks; by the Author of Memoirs of the War in Asia.

Observations on the Correspondence between Mr. Adam and Mr. Bowles; with the Correspondence subjoined. By John Bowles, Esq. 1s.

Observations on Mr. Thelwall's Letter to the Editor of the Edinburgh Review. 2s.

Mr. Thelwall's Reply to the Editors of the Edinburgh Review.

Letters on the Study and Use of Ancient and Modern History; containing Observations on the Causes and Consequences of those Events which have produced conspicuous Changes in the World, and the general State of Human Affairs. By John Bigland. 12mo. 6s. boards.

Advice and Admonition, suggested to the Middle-aged, in rural and humble Life. 2s. sewed.

Flora Britannica; Auctore Jacobo Edwardo Smith, M. D. Vol. III. 10s. 6d. boards.

The Synonyms of the Latin Language, alphabetically arranged; with a critical Dissertation upon the Source of its Prepositions, both in a simple and compound State. By John Hill, LL. D. 4to. £1. 11s. 6d. boards.

A Statement of the Public Benefits which will probably result from the Establishment of an Asylum for Outcasts; with an Account of the Institution proposed.

Letters written from France in the Year 1802; containing an Account of the State of its Morals, Literature, and Politics. By Henry Redhead Yorke. 2 vols. 8vo. 15s. boards.

A Letter to the Army, Navy, and the People of England, on the dread Alternative, the eventual Choice, Invade or be Invaded. 1s.

An Account of Louisiana, lately ceded by the French to the United States of America: published by Order of Congress. 1s. 6d.

A Map of the Province of New York. By Simeon de Witt, Surveyor General. £.2. 2s.

England delineated; being one hundred and fifty-two Copper-plate Views of Ancient Castles, Monasteries, and Antiquities; as well as of the principal Cities, Towns, &c. in Eng-

land and Wales, with Descriptions. 2 vols. 8vo. £1 10s. boards.

Statistical View of France complete, from authentic Documents. By the Chevalier de Tinseau, 8vo. 10s. 6d.

The History of the Collegiate Church of Rome By J. Savage. 8vo. 1s.

An Account of Travels into the Interior of Southern Africa; in which is considered the Importance of the Cape of Good Hope, as a Naval and Military Station, as a point of Security to our India Trade, and as a territorial Acquisition and commercial Emporium. By John Barrow, Esq. Vol. II. 4to. with Engravings. £.1. 15s. boards.

An Excursion in France, and other Parts of the Continent, from 1801 to 1803; including a Narrative of the Detention of the English Travellers in France, as Prisoners of War. By Charles Maclean, M. D. 8vo. 6s. boards.

RELIGIOUS INTELLIGENCE.

MISSION IN BENGAL.

An Account of the Baptist Mission in Bengal has recently been published, from which it appears that between the beginning of July 1802, and the month of July last, eleven Hindoos and one Mussulman had embraced christianity and been baptized, and that some of these were likely to be useful in instructing their countrymen. But besides those who have renounced their former faith and assumed the open profession of christianity, there are great numbers of the natives who seem to be considerably impressed with the superiority of the gospel dispensation, both to Hindooism and Mahommedanism; and who shew an evident desire of becoming more acquainted with its nature. The ties of the *cast*, indeed, appear to have been gradually loosening for some time past; and this effect has, without doubt, been accelerated by the translation of the New Testament into the Bengalee language, and the dispersion of Bengalee tracts, recommendatory of christianity, and containing a comparison of its claim to belief with that of the reigning superstitions. A few extracts from the diary of the Missionaries, we doubt not will prove acceptable to our readers.

Aug. 14, 1802. "We stopped at a small village, called *Neescheendopoor*, two miles from *Chandoreea*, to purchase fish. About twenty people were assembled on the bank of the river, to whom we began speaking the word of life. Perceiving no brahman amongst them, I did not begin with the Hindoo system; but told them that they were sinners, and that for such Jesus Christ died: they heard with unusual willingness, and one old man whom I was addressing seemed to shed tears. After labouring much to make them understand the gospel, I appealed to Bharut, Petumber, and Moorad for confirmation: they each came forward; and, in a different way, addressed them upon the subject. Petumber invalidated, in a very striking manner, the Hindoo shasters and worship. Bharut told them what he had been, and how he had embraced the gospel; called their attention to their own sinfulness, and affirmed that none could save them but the Lord Jesus Christ. His grey hairs and simplicity rendered his address (to me) truly affecting. Moorad told them of his hearing the truth; of his going to us; of his returning now again to bring the gospel to his own village; and that it was impossible to be saved in any other way. Several seemed affected, confessed their danger, and inquired much about the way of safety: we told them what we could, gave them papers, and prayed with them." (p. 337.)

Aug. 15. "At *Ponchetalockphool*, about fifty Hindoos and Mussulmans assembled. Sitting down in the midst of them, I began with shewing the impossibility of a man's purging away his sins, or becoming righteous by his own works; thence deducing the necessity of God's sending his own Son, in the likeness of sinful flesh, to condemn sin and save the sinner. The idea that God's hatred of sin was manifested more by the death of his Son than it would have been in the punishment of the sinner, seemed to strike them very sensibly. I then entered on the Hindoo system, exposed the wickedness of their gods, and the absurdity of their worship; thence inferring that it could be nothing but a snare laid by Satan to destroy the souls of men. I then began to examine the Mahometan delusion in the same manner. They listened with earnest attention; put all the questions they chose as I went along, and desired proof for every thing. But though they thus put questions, and started objections, yet it was quite in a fair and candid manner; and they themselves, as well as Petumber and Moorad, assisted in explaining to each other, and those around as we went along. In the evening I addressed them from these words: *We pray you in Christ's stead, be ye reconciled to God.* I observed thence that we were at a great distance from God through sin, and could never be reconciled till that were removed; that God himself,

when man was utterly unable, had found out a way of reconciliation through the death of his Son, which way I then besought them to acquiesce in and accept. One of them, a Mussulman, here interruptingly replied, That though all this might be very true, yet it was by no means necessary for them; for Mahomet, the friend of God, had engaged to get all *their* sins pardoned at the day of judgment. To this I replied, That even allowing Mahomet to be the friend of God; yet he was but a man, and had never died for sinners: he therefore could only save himself at most. But Noah, Abraham, Moses, and David, whom they allowed to be prophets as well as Mahomet, had decidedly rejected their own righteousness, and trusted in Christ for salvation. As for Mahomet, there was some reason to doubt whether he *was indeed* the friend of God; for, to say nothing of many other actions, it was well known that he had nine wives, which they themselves knew to be unlawful; and that he had commanded all who would not turn Mussulmans to be put to death, which was contrary to God's command, *thou shalt not kill.* To think, therefore, that Mahomet could save at the day of judgment was a gross deception, as he would then have quite enough to do to clear himself. In this he acquiesced; and I afterwards learnt that he had started this objection only for the sake of having it answered in the hearing of the Mussulmans present. We then adjourned to the veranda, where we spent a most pleasing evening together; they sitting around, and asking questions about Christ, the resurrection, the death of sin, a future state, and heavenly happiness. We talked of these things till our hearts seemed to grow warm. About nine, I left them, astonished and thankful on account of what I had seen and heard among them." (p. 339, 340)

Aug. 16. After a long debate between the Missionary and a Brahman on the comparative merits of Christianity and Hindooism, "an old man, who seems the chief among them, took me aside for private conversation. He asked me whether God was absent or present? I told him he was present every where, but dwelt in a peculiar manner in them who loved him. He then asked me a variety of questions about the gospel, a future judgment, and the destruction of idolatry; and finally whether we were sent to destroy *maya* or delusion, by which he meant hindooism and mahometanism. I told him we were. He then entreated us to do it quickly, and by no means to be idle in the work.

"He is a pleasant grave Hindoo, nearly sixty. In his mind first arose doubts about idolatry; he now rejects all their poojahs and casts; and says there is one God, whom he calls Father. He hears the gospel with apparent pleasure, and recommends it to others. I find that about fourteen years ago, some of his neighbours began to dislike idolatry too, and to associate with him. These, making no secret of their sentiments, soon spread them among others, both Hindoos and Mussulmans; thus they are increased to a considerable number. Moorad told me they reckoned near two hundred there and in adjacent villages, who associate with them, and whom they called brethren. They are not idle in disseminating their opinions, and sometimes meet with much opposition from the brahmans.

"I never saw any Hindoos, except Kristno's family, listen to the gospel like these people. As far as I was able, I declared the whole of it to them without any reserve; and they seemed to receive it cordially, making no objection to any part. Time alone can discover how they really feel towards it. Their affectionate behaviour towards me, I have seldom seen exceeded even in England." (p. 343, 344.)

Aug. 18. "As we were going forward, Petumber told me of a man named Seeb Ram Dass, who rejects idolatry, and has nearly twenty thousand followers, Hindoos and Mussulmans; that if we went to see him, probably he and his followers would hear the gospel. Petumber himself was once among them." (p. 347.)

"Being now within ten miles of Juggerdundakatty, the residence of this man, I thought it would not be time thrown away to call there." (p. 347.)

"The old man was sitting in the shade on a blanket, surrounded by a few of his followers. He ordered a mat for me, on which I placed myself without any ceremony. In a few moments nearly a hundred of his followers seated themselves on the ground around us; the old man, after a few words, told me he had received our note; but no time being fixed, he knew not when to collect his people. Indeed we did not know when we should be able to come. We now entered on the gospel, the nature of which I described; urged the immutability of God's love, the necessity of Christ's death, and the impossibility of being reconciled to God without such an atonement. The old man heard apparently with approbation, said these were true words, and conversed much with his attendants. It is as unnecessary as impossible to detail particularly a conversation of more than two hours; suffice it to say, that whenever I described the happiness of being reconciled to God as a child to his father, the old man's eyes seemed to discover a degree of delight. I now presented him with a Testament, which he received kindly. He then treated me with milk, plantains, and sweetmeats; and requested me to stay a few days. His son, named Sonaton, a fine youth about twenty, now took me into a room resembling an out-house in a farm-yard in England, only the floor and mud walls somewhat smoother. Here he spread a mat for me to sleep on: I cast a sheet over it, and slept better than at any time before on my journey. The old man continued discoursing with Bharut and Petumber till near midnight.

Aug. 19. "At sun-rising, the old gentleman had a place in his orchard swept, a blanket

spread for himself, mats brought for the people, and a chair for me. Here we sat discoursing more than two hours. Two brahmans who live near came; very pleasant and sensible men. I afterwards learnt that they had imbibed something of the old gentleman's sentiments. As he was busily occupied in smoking, I directed my discourse principally to them, and went over nearly the same ground as on the preceding evening. They seemed to hear with approbation, and made some pertinent observations, as did the old gentleman; but his discourse was so full of figures, that I found it difficult to understand him. I asked these brahmans whether they rejected idolatry? This question they seemed unwilling to answer. I intimated that I could not suppose they believed those to be gods who so frequently quarrelled with each other. They replied, that when their gods took on them the form of men, they acted like men. I observed that Seeb and Doorga were not incarnate when *they* quarrelled. At this they were silent; for they had the laugh of the whole company upon them; and the old gentleman seemed pleased to hear their debtahs thus exposed; he seems no friend to the Hindoo gods. Understanding I had brought papers, they wished to see them. They were brought, and I read through a summary of the gospel, with which they seemed pleased: the old man also, and others, spoke highly of it as being 'good words.' We now retired to the house, and they gave me milk and plantains for breakfast. Meanwhile Sonaton, the old man's son, sat down in the yard with a circle around him, and read one of the tracts of twenty pages quite through: many came and received them. I committed about three hundred, with three Testaments, to Sonaton's care, to be distributed as he chose among his father's followers. About twelve they provided me some dinner; rice, fish, butter, and plantains: as they brought neither knife, fork, or spoon, I had recourse to the ancient Adamic mode without any scruple. When I was ready to depart, the old man took me aside, and desired we would do quickly what God had given us to do." (p. 348—350.)

Oct. 25. "It is a little singular that we have now with us persons from four different sects or divisions: the messengers from Ponchetalokphool; those from Juggerdundakatty; Monoo, who is said to be at the head of two or three hundred; and a person named Shuta Ram, who separated from Juggerdundakatty, and who is followed by about two hundred. He has been here this fortnight. All these came originally from Ram Dulol's father at Ghorpora. They all reject the Hindoo system, either wholly or partially; but none of them forsake sin. Notwithstanding, we cannot but consider this change in their minds as a kind of dawn preceding the rising of the Sun of Righteousness" (p. 351.)

Feb. 9. "Last week a letter was received from some natives at Chinsurah, a Dutch settlement, inviting us to go and explain the way of life to them. Accordingly, brother Ward and myself went over on Saturday, and took with us the newly baptized brahman, Kristno Prisaud. We found them to be people of some respectability in the world. They are bitter enemies to brahmanism, and are followers of Chytunya Nitta, a man who, three or four hundred years ago, set up a new sect in Bengal; reprobated the distinction of casts, and the various idols worshipped by the Hindoos. We talked to these people till nearly night, and afterwards gave away in the market-place some Testaments and a great namber of small tracts. We returned home, not without hopes that this visit may prove useful." (p. 365.)

March 9. "Brother Marshman is returned from Ponchetalokphool, Juggerdundakatty, &c. Several persons there seem willing to be baptized; but if they should, the village barber, forsooth, will not shave them! When a native loses cast, or becomes unclean, his barber and his priest will not come near him; and as they are accustomed to shave the head nearly all over, and cannot well perform this business themselves, it becomes a serious inconvenience." (p. 372.)

CAPE OF GOOD HOPE.

The last accounts received of the Mission to the Hottentots under Dr. Vanderkemp, are dated in May last. The settlement at Algoa Bay had been attacked by a troop of plundering Hottentots, who took away all their cattle. The Dutch Governor (Jansen) had paid them a visit, and persuaded them to leave Algoa Bay and remove to another spot, which he himself was at the trouble to search out for them, and which is called New Bethel.

MISSIONS OF THE UNITED BRETHREN.

From the thirty-ninth number of the periodical account of these Missions lately published, we extract the following information.

The Missionaries stationed at Okkak, on the coast of Labrador, write thus:

August 16, 1803. "Our Saviour has granted us grace and opportunity to declare to the Esquimaux His great love, which caused Him to suffer, bleed, and die for them also, that He might deliver them from the yoke of sin, and make them happy in time and eternity, if they would but surrender their whole hearts to Him. They often promised us, that they would love our Saviour more, and seek to know him better, relinquish their heathenish habits, and place their trust alone in Him. But we have the great grief frequently to perceive, how busy the enemy of souls is amongst them lest he should lose his prey. These

things cause us many an heavy hour, and make us often sigh and pray to the Lord, that he would have mercy upon this nation, and cause the time of their visitation soon to arrive, that we may reap the fruits of our labour with joy. Nor do we despair.

"They attended the daily meetings, during the Passion Week, to hear the history of our Saviour's sufferings, with pleasure, and were very attentive to what they heard.

"We have diligently kept school with the children and young people, and they seem eager to improve in their learning; so that the brethren employed in the schools have had satisfaction. We never omit this opportunity to impress upon their minds what our Saviour has done and suffered for them, and what those blessings are, which He thereby purchased for the poor human race; and we believe the good seed sown will spring up and bear fruit." (p. 243, 244.)

The licentiousness of some Englishmen, who settled near *Okkak*, is said to have caused much disturbance among some of their people.

From *Nain* they write, that, in the month of May last, an epidemical disorder had got among the believing Esquimaux, which, though it proved fatal to none, had been exceedingly emaciating.

"We were the more thankful," they add, "that it pleased God to bless the simple means we used, as it gave them confidence in us, and in our mode of treating sickness, and lessened their superstitious reverence for the deluding tricks of their conjurers."—"In general we may say that our Lord, by His Spirit, has continued that work of grace which He once begun among them, and though they are of a very changeable turn, and we find great cause to join in your prayers, that a new awakening, and more powerful proofs of the work of the Holy Ghost might take place among this nation, yet we can confidently believe, that our Saviour gains many a soul, about whom we have frequently been perplexed, according to our short-sighted views of their conduct. And how precious in His sight is but one poor human soul! We will therefore not lose our courage, but look unto the Cross of Jesus, and make known His saving name, until He shall appear, or call us to Himself, to number us with the many thousands of every nation, who praise Him without sin, and rest from all their labour in his presence." (p. 249.)

The Missionaries at *Hopedale* state, that they have had more cause for joy and thankfulness in their labour among the Esquimaux than ever before. "They were remarkably diligent in their attendance upon divine worship, and seemed to take great delight in every opportunity afforded them to hear the gospel." The schools for the instruction of the young are also represented as in a flourishing state. At *Hopedale* four adults and two children have been baptized, and three admitted candidates for baptism. At *Nain* two adults were baptized, and one became a candidate for baptism. At *Okkak* one woman was baptized.

The diary of the Mission among the Free Negroes at *New Bambey*, in Surinam, contains some interesting particulars of a journey into the upper country, undertaken by one of the Missionaries in 1801. In one village he found the inclination of the inhabitants to idolatry very predominant. The idols of the chief consisted of two painted water pitchers, some white bows and arrows, some painting brushes and crooked sticks, and a little black water pot. The missionary took occasion to speak to the people of the vanity of their idols, and to declare to them how much it had cost the true God to deliver them from idolatry, from the power of Satan and sin, and to procure for them everlasting happiness. The people were displeased, but discovered no ill will. At another village, Cajenna, the Missionary was received with joy, for having been formerly visited by some Missionaries, some glimmering of knowledge had reached its inhabitants. A meeting was held, and many declared that they would turn to Jesus. The native assistant, Christian, earnestly exhorted his countrymen to accept the salvation offered them, and his words made a deep impression. After two days journey, the Missionary arrived at a village called Peto, where he was likewise received with great joy. More than a hundred people surrounded his party, and every one wished to have them in his own house. A meeting was called, and "the word of atonement found entrance into their hearts."

"Many doubted already the reality of their idolatrous notions, and finding themselves deceived, were disgusted with their idols, and publicly declared that they were desirous of more instruction concerning the true God, their Creator and Redeemer. From all quarters voices were heard requesting our help, and that we might stay here longer, or soon renew our visit. My heart was moved with

compassion, and lifted up unto the Lord in fervent prayer, to open to us a way more effectually to serve these poor people who are sitting in the shadow of death, and yet longing after the gracious and saving light of the gospel.

"On the 28th, we sailed to a village near the Sebanu River, where Gran Pambo, a man of one hundred years old, is chief. From hence we visited three other villages, every where sowing the seed of the gospel. Old father Pambo was one of our most attentive hearers, and though incapable of comprehending much, yet he declared that he wished to go to a good place after this life. Many were never tired of hearing the word of God. Having spoken on the words of Paul, '*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came unto the world to save sinners,*' out of the fullness of my heart, for a whole hour and a half, I was going to conclude, when they all desired me to tell them yet more sweet words. I began to sing that verse—'*Thy blood so dear and precious, love made thee shed for me;*" when they all, with joy and surprise, clapped their hands and declared, almost to a man, that they would be converted and forsake their heathenish ways. Some people from distant villages, where, on account of circumstances, we could not stay at present, came hither, upon the invitation of our negro Christian, and we had an agreeable conversation with them." (p. 262, 263.)

The following incidents, contained in the diary, will shew some of the dangers which the Missionaries at *New Bambey* have to encounter.

"March the 7th, we found a large snake, eight feet long, and of the thickness of a man's arm, in our hen-house, which had swallowed six eggs out of the nest of a brooding hen. Brother Mehr killed the snake, cut open its belly, and found the eggs still entire. He put them again under the hen, and after some time the chickens were hatched." (p. 265.)

"For a considerable time we had heard, not far from our house, the roaring of a tiger, but could not find out his haunt till on the 10th, when a negro saw him sitting on a tree; he immediately shot at, and killed him. He was of the size of a mastiff, and we were very thankful that this fierce animal was removed out of the way. The tree, on which he used to sit, standing very near the path that leads to our rice field, our negroes might have been seized unawares by him in passing." (p. 267.)

The accounts which have been received of the progress of the Missions among the Indians in North America are very satisfactory. At *Fairfield* in Canada, though the rum trade has been a source of great uneasiness, yet the Missionaries are greatly comforted in beholding the steady course of the believing Indians, who diligently attend the meetings, and give manifold proofs of their desire to hear and obey the word of God. At *Goshen* on the Muskingum, the Indian congregation, consisting of forty-eight persons, remained in peace and tranquillity. Hymn books, and a collection of discourses in the Indian language, were about to be printed. On the river *Wabash*, the preaching of the gospel was sometimes attended by a large number of Indians, and in various instances good seemed to have been done. Seven had been added to the congregation during the year 1802.

The accounts from *Baviansklooof*, near the Cape of Good Hope, are dated in Oct. 1802. They state that it pleases God to continue to give his blessing to the endeavours of the Missionaries. From March to August 1802, eleven adults and thirteen children had been baptized, twenty-eight admitted candidates for baptism, and fifty-six had come to live with them. The settlement contains upwards of one thousand.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE events which have taken place during the last month in France, have excited a very general interest throughout Europe. Of these the most remarkable has been the seizure and execution of the DUC D'ENGHEIN, son of the Duke of Bourbon, and grandson of the Prince of Conde, a prince of the blood royal of France. This nobleman resided at Ettenheim in the territory of the Elector of Baden. Under the pretence of his having been engaged in a conspiracy against the safety of the republic, his arrest, and that of the other emigrants residing in that electorate, were demanded by the First Consul; and the Elector not having yielded an instant compliance with the demand, a body of French troops was ordered to repair to Offenburgh and Ettenheim, and "seize upon the plotters of a crime, which, from its nature," observes M. Talleyrand, "puts all those, who have been convicted of the same, out of the law of nations." The service was punctually performed, and the Duke, together with many other emigrants, were conducted into France. This outrageous violation of the rights of neutral states, (such is the degraded state of the continent,) seems to have called forth no remonstrance whatever from any of the powers of Europe. The prince was brought to Paris from Ettenheim

on the evening of the 20th of March, under an escort of fifty gens d'armes, and conveyed thence, without stopping, to the castle of Vincennes. A special military committee was immediately assembled for his trial, by whom he was found guilty.—1st. Of having borne arms against the republic.—2d. Of having offered his services to England.—3rd. Of having conspired with English agents against the safety of the state.—4th. Of having headed a force of emigrants and others in the pay of England collected in Baden.—5th. Of having endeavoured to corrupt the garrison of Strasburgh.—6th. Of being engaged in the conspiracy against the life of the First Consul. Sentence of death was forthwith passed upon him. He is stated to have been so extremely fatigued with his journey, that he could scarcely refrain from sleep even during his mock trial. His execution took place on the night between the 21st and 22d of March. He was shot about two o'clock in the morning, in the Bois de Vincennes, by a party of the First Consul's Italian body guard. The contempt of public opinion, and even of the forms of justice, which this transaction evinces, is another proof that such is the degraded state, not only of France, but of all the continental powers, that the First Consul disregards all considerations which would stand in the way of gratifying his hatred or his revenge, and thinks it no longer necessary to give even the colour of justice to his proceedings. It has, indeed, been currently reported, that the execution of the Duc d'Enghein had produced a lively sensation of horror in Paris, and that strong marks of the popular indignation had been manifested; but the report seems to rest on no adequate foundation. Great numbers of persons are said to have been arrested in different parts of France.

We mentioned in our last the seizure of General Pichegru. His death is announced in the Moniteur, to have taken place in prison, on the night of the 5th instant. It is there stated, that he put an end to his own existence; but this account is manifestly unworthy of credit; the evidence of the fact, which is contained in the *proces verbal* of the commissary of the police, being not only contradictory, but, in some respects, wholly inconsistent with the supposition of suicide. The death of Pichegru, it must be allowed, happened very opportunely for the First Consul; and the fate of the gallant Toussaint is a proof that he would not be very scrupulous with regard to the means of effecting the removal of an obnoxious character. A fate somewhat similar to that of Toussaint and Pichegru, probably awaits Moreau and Georges.

A REPORT OF THE GRAND JUDGE has been published relative to the late conspiracy in France, the drift of which is to create a general belief that the British government encouraged the plans formed by the emigrants against Bonaparte's person and government. Mr. Drake, our minister at the court of Bava-a, is charged with being the director of an extensive project, of which bribery is the means, and assassination and disorganization the end. He is represented as having employed agents to blow up the powder mills, to divide the army, and to overthrow the republican government in France, and a series of letters, said to have been written by him to his agent in Paris, by whom they were disclosed to the government, are annexed to the report, with a view of substantiating the charge. We should not be at all surprised, were the whole of this alleged correspondence to turn out to be nothing more than a fabrication designed for the purpose of discrediting Great Britain, and, at least of furnishing a pretext for demanding from the minor Germanic powers the exclusion of British ministers from their courts. We are justified in suspecting that this may be the case, by a gross and unfounded calumny on the government of this country, which has been unblushingly brought forward in the French official paper of a recent date. It is there asserted, that the English have caused ships to be wrecked on the French coast, loaded with bales of cotton infected with the plague, in the hope of communicating the infection to the inhabitants of France! If Mr. Drake is really the author of the letters attributed to him, we think him much to blame; indeed we should be utterly unable to reconcile his conduct even with that depreciated standard of morals which passes current in the political world. It is a satisfaction, however, to find that our government has disavowed the giving of any instructions to Mr. Drake to engage in any transaction, which was not strictly consistent with the most scrupulous observance of the rights of nations and the duties of humanity.

A copy of the report of the grand judge, relative to Mr. Drake, was transmitted to each of the foreign ministers in Paris, accompanied by a letter from Talleyrand. All of them have returned answers expressive of their disapprobation of the intrigues alleged to be practised by Mr. Drake, and some of them in terms not very respectful towards this country. The Russian, Austrian, and Prussian ambassadors, however, express themselves very guardedly.

In consequence of these various occurrences the public attention has been somewhat diverted from the subject of the invasion, but there is no reason whatever to suppose that Bonaparte has changed his purpose, or that he has slackened in his preparations for that attempt.

The French privateers have of late been very successful in their depredations on our trade.

SWITZERLAND

In consequence of the French troops having been withdrawn from this country, the people in several of the cantons, and particularly in Zurich, have broken out into insurrection, demanding the restoration of their former government. It is said that the insurgents had defeated the troops sent against them, and were on their march to attack Zurich.

GOREE.

The Island of Goree was attacked and taken on the 18th of January last, by a French force (consisting of one privateer of twenty guns, and five of fourteen guns each,) which appears to have been despatched from Cayenne by Victor Hugues. The garrison consisted only of fifty British soldiers under Colonel Frazer, who defended the place a considerable time against the enemy, two hundred of whom were landed: of these seventy-five were killed and wounded before they could get possession of the works. On our side nine men were killed and several wounded. Colonel Frazer obtained honourable terms of capitulation.

Several important captures, it is said, have since been made in the African seas by the French cruizers.

EAST INDIES.

Almost every week has announced some new and brilliant victory obtained over the Mahrattahs, either by General Lake or General Wellesley.

On the 24th of September, General Wellesley, who commands in the Mahrattah country, attacked, with an army of about five thousand men, the combined forces of Scindia and the Rajah of Berar, consisting of about thirty-five thousand, many of them disciplined and commanded by French and German officers. The enemy's line was defended by one hundred pieces of cannon, directed by European officers, and well served: their fire, therefore, as our troops advanced, was highly destructive, and made a great carnage, particularly among our Europeans. The enemy at length yielded to British valour, but not without a long and determined resistance. After four hours of close fighting, our army was left in possession of the bloody field, and of ninety pieces of cannon, with the severe loss, however, of about fifty officers and fifteen hundred men in killed and wounded, of whom about six hundred were Europeans. This victory was followed by an overture from Scindia proposing terms of peace, in consequence of which a cessation of hostilities had been agreed on between him and General Wellesley, on the 22nd of November; but this agreement did not include any member of the Mahrattah confederacy, excepting Dowlut Rao Scindiah.

Another victory, it appears, was obtained by General Wellesley, over the confederated Mahrattahs, on the 29th of November on the plains of Argaum, after which he proceeded to besiege the hill fort of Gyaul Ghur; but of this action no official details have been received.

Colonel Stevenson, who commanded a division of General Wellesley's army took possession of the City of Berhampore on the 15th of November, from which place he advanced against the strong fort of Asseer Ghur, which surrendered on the 20th. Several Europeans, who had been in the service of Scindiah, came and gave themselves up to Colonel Stevenson.

Whilst these things were transacting in the Mahrattah country, General Lake was advancing with his army from the side of Bengal. On the 1st of September, the fort of Ally Ghur was taken by assault, with the loss, however, of many valuable officers. On the 11th, General Lake overtook the enemy's forces under M. Lewis, a French officer, on the banks of the Jumma near Delhi, when an engagement ensued, which ended in the complete defeat of the enemy, although his line was defended by a numerous artillery, well served, which caused a considerable loss both in officers and men. The whole of his artillery was taken, and great havoc was made of the fugitives, many of whom were driven into the river. Our troops were under arms from three in the morning till seven at night, and several officers and men were killed by the sun. In consequence of this decisive victory the French officers, serving in the Mahrattah army in that quarter, surrendered themselves prisoners; and the Mogul, together with Delhi the capital of Hindostan, were delivered from the hands of the Mahrattahs. His majesty, who, two or three years since, was made captive by the Mahrattahs, who instantly put out both his eyes, is said to have testified great joy at the event.*

On the 17th of October, the important fortress of Agra, termed the key of Hindostan, with its garrison of between five and six thousand men, capitulated to our troops, which had lost only six men in the attack.

From Agra General Lake went in pursuit of the enemy's army, consisting of seventeen battalions which had escaped from Delhi, and a large body of horse. On the morning of the 31st October, the General had marched twenty miles, and hearing that the enemy were halted at a considerable distance, at midnight he advanced with the cavalry about twenty miles more, and came up with them at a place called Cassowby, at day-break, on the 1st of November. The cavalry kept the enemy in play till the arrival of the infantry, when a general attack was made, which terminated in a complete and decisive, but dear bought, victory. The resistance on the part of the Mahrattahs was very desperate, and our loss was consequently severe. General Ware, Colonel Vandeleur, and many other officers, were killed, and many more wounded. The total of our loss was one hundred and seventy-two killed, and six hundred and fifty-two wounded. The enemy lost their cannon, baggage, &c. and, it is supposed by General Lake, that, with the exception of two thousand taken prisoners, few escaped the general slaughter. The whole of the regular force in Scindiah's service, commanded by French officers, is thus annihilated.

An expedition under Colonel Harcourt had

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* It is said to be in contemplation to restore the Mogul to the possession of his former power, in order to form a barrier against the Mahrattahs.

succeeded in taking possession, on the 14th of October, of the strong fort of Barabatty, and in afterwards reducing the whole province of Cuttack.

The state of our affairs in CEYLON has assumed, of late, a more favourable aspect, some partial advantages having been obtained over the natives, but the British force was still so small as to render the situation of our settlements in that island precarious. Some papers have been laid before parliament relative to the causes of the war with the King of Candy, which seem to throw the blame of aggression on the natives.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

THE House of Lords has been chiefly occupied during the present month with the Volunteer Bill, which has given rise to much discussion, and has undergone various amendments. Those amendments have been sent down to the House of Commons for their sanction. When the bill is completed, we shall lay an abstract of it before our readers. On the 19th instant, on a motion for papers made by the Earl of *Carlisle* in the upper house, the ministry were left in a minority, there being thirty-one for and thirty against the motion. The papers moved for were on account of the date of the despatches sent to India, previous to and after the king's message of the 10th of March, and also on the rupture with France, with the dates of the receipt of these despatches in India.

Mr. Francis, in the House of Commons, renewed his intimation of a desire to receive information respecting the grounds of the present war in India, which, we are happy to say, ministers shewed no unwillingness to grant. We cannot help fearing that, splendid as have been the achievements of our troops during the course of the contest with the Mahrattahs, its effects may yet be highly disastrous to our eastern empire, already too much extended to be managed with ease. We shall be truly happy, amidst the loss of valuable lives already sustained, and the other various evils with which such a war must be followed, to have the consolation of knowing that it did not originate in motives of ambition, or even of dubious policy, but that the necessity for it was clear and urgent.

An offer of a considerable part of the Irish militia to transfer their services to England has been communicated to parliament by his Majesty. A bill was in consequence brought in to enable his Majesty to accept this offer, and also to augment the Irish militia. These measures were opposed as unconstitutional and impolitic: they changed the whole texture of the militia force without any adequate motive, and tended to diminish the means of defence in the sister kingdom by withdrawing disciplined troops, which were to be supplied by new levies either of militia or of the army of reserve. The bills were defended on the ground of their furnishing a large disposeable force, as they would enable government to send a large body of regulars from this country on offensive operations, whose place would be supplied by the Irish militia. On the question for the third reading of the bill to augment the Irish militia, in the House of Commons, it was carried by a majority only of twenty-one, one hundred and twenty-eight being for and one hundred and seven against it.

The *Secretary at War* has given notice of a new measure for increasing our means of carrying on the war. An addition of 25,000 men is to be made to the regular infantry, and an increase is to take place of foreign troops, West India regiments, cavalry and artillery, which shall raise the whole recruitment to 40,000 men. In order to afford facilities of procuring these men, the Army of Reserve Bill is to be suspended for one year, to prevent a competition of bounties, and the bounty is to be limited to ten guineas a man. The 10,000 of the Irish militia who are to be brought over to this country are to be replaced by new levies. This measure is likely to meet with serious opposition, not from any doubt of the general policy of increasing our regular force, which is admitted on all hands, but from objections which have arisen to the detail of the plan.

In answer to a question put by Lord *Morpeth* respecting the correspondence attributed to Mr. Drake, our minister at Munich, the Chancellor of the Exchequer observed, that the house would scarcely expect him to reply to the foul and atrocious calumnies of the most wicked and tyrannical government that was ever established in the midst of a civilized people; but that he could affirm, with a clear conscience and with perfect truth, that no instructions had been sent by the British Government to any of its residents abroad, inconsistent with the rights of nations, of honour, and of jurisprudence.

The sum of 265,333l. has been voted to Lord Hood and the officers and men serving with him at Toulon, on account of the French ships captured at that place in August 1793.

The interesting occurrences which have taken place in France; the rapid succession of our victories in the East Indies; and the struggle of political parties at home, have all tended to occasion a suspension of the usual reports respecting the French preparations for the invasion of this country. No doubt, however, can be entertained of the First Consul's still meditating a great blow of that kind, which will probably be precipitated rather than retarded by the discovery of conspiracy and disaffection which he has recently made. He will naturally seek to turn the general at-

tention from too curiously scanning the measures of his own government, or reflecting on the reign of terror which threatens to be renewed; to objects which, while they interest the lust of plunder and ferocity of his soldiers, may also engage the cupidity, ambition, and love of glory, of the nation at large. Where can he find such objects excepting in Great Britain?

The present month has been rather a disastrous one for our shipping. The Magnificent, seventy-four, has been lost on the rocks near Brest; the Wolverine sloop of war has been sunk by a French privateer, and the whole of the convoy, consisting of about ten vessels bound to Newfoundland, has been taken; the Apollo frigate, and 40 of the West Indiamen under her convoy, have been wrecked on the coast of Portugal; and an East India ship, valued at 150,000l. sterling, has fallen into the hands of Admiral Linois. A number of captures is also said to have been made on the coast of Africa, by the squadron of French privateers which took Goree.

On the 31st ultimo, the boats of the Scorpion and Beaver sloops entered the Vlie Passage, and attacked a Dutch national gun-brig at anchor in the road. She was fully prepared for the attack, but the intrepidity of the seamen overcame every obstacle, and she was carried in a most gallant and spirited manner; not one man being killed and only five wounded in the attack. She proves to be the Atalante, a very large brig, carrying sixteen long twelve-pounders and seventy-six men, of whom the captain and three men were killed, and the first lieutenant, three officers, and eight seamen wounded. Rear Admiral Thornborough very humanely sent all the property of Captain Carp, who had gallantly fallen at his post, by his servant, to the Dutch Admiral in the Texel, for the use of his relatives. He wrote to him at the same time, observing, that the English, not considering persons serving on board ship in a civil capacity as prisoners, he had also liberated the purser and pilot; and that humanity would have induced him to send the surgeon and the wounded to the Helder instead of sending them to England, could he have been certain that his flag of truce would have been respected, and the officer suffered to return. This, he adds, has ever been the custom of civilized powers at war, until the last summer, when an English officer, going to Helvoet under a flag of truce, was detained, and sent prisoner to France.

OBITUARY.

DEATH OF DR. PRIESTLEY.

The following account of the death of this well known character, has been inserted in the Philadelphia Gazette.

"Since his illness at Philadelphia, in the year 1801, Dr. Priestley never regained his former state of health. His complaint was constant indigestion, and a difficulty of swallowing food of any kind. But during this period of general debility, he was busily employed in printing his Church History, and the first volume of his notes on the scriptures, and in making new and original experiments. During this period, likewise he wrote his pamphlet of Jesus and Socrates compared, and reprinted his Essay on Phlogiston.

"From about the beginning of November 1803, to the middle of January 1804, his complaint grew more serious; yet, by judicious medical treatment, and strict attention to diet, he, after some time, seemed, if not gaining strength, at least not getting worse; and his friends fondly hoped that his health would continue to improve as the season advanced. He, however, considered his life as very precarious. Even at this time, besides his miscellaneous reading, which was at all times very extensive, he read through all the works quoted in his "Comparison of the different Systems of the Grecian Philosophers with Christianity;" composed that work, and transcribed the whole of it, in less than three months; so that he has left it ready for the press. During this period he composed, in *one day*, his Second Reply to Dr. Linn.

"In the last fortnight of January, his fits of indigestion became more alarming, his legs swelled, and his weakness increased. Within two days of his death, he became so weak that he could walk but a little way, and that with great difficulty; for some time he found himself unable to speak; but, on recovering a little, he told his friends that he had never felt more pleasantly during his whole life-time, than during the time he was unable to speak. He was fully sensible that he had not long to live, yet talked with cheerfulness to all who called on him. In the course of the day, he expressed his thankfulness at being permitted to die quietly in his family without pain, and with every convenience and comfort that he could wish for. He dwelt upon the peculiarly happy situation in which it had pleased the Divine Being to place him in life, and the great advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest of men of the age in which he lived, and the satisfaction he derived from having led an useful as well as happy life. He this day gave directions about printing the remainder of his notes on the scriptures (a work, in the completion of which he was much interested,) and looked over the first sheet of the third volume, after it was corrected by those who were to attend to its completion, and expressed his satisfaction at the manner of its being executed.

"On Sunday the 5th he was much weaker, but sat up in an arm chair for a few minutes. He desired that John, chap. xi. might be read to him; he stopped the reader at the forty-fifth verse, dwelt for some time on the advan-

tage he had derived from reading the scriptures daily, and recommended this practice. "We shall all (said he) meet finally; we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness." Mr. —— coming into his room, he said, "You see Sir, I am still living." Mr. —— observed, "that he would always live."—"Yes, I *believe* I *shall;* we shall meet again in another and a better world." He said this with great animation, laying hold of Mr. ——'s hand in both his own. After evening prayers, when his grand-children were brought to his bed-side, he spoke to them separately, and exhorted them to continue to love each other, &c. "I am going (added he) to sleep as well as you; for death is only a good long sound sleep in the grave, and we shall meet again."

"On Monday morning, the 9th of February, on being asked how he did, he answered in a faint voice, that he had no pain, but appeared fainting away gradually. About eight o'clock he desired to have three pamphlets which had been looked out by his direction the evening before. He then dictated as clearly and distinctly as he had ever done in his life, the additions and alterations which he wished to have done in each. Mr. —— took down the substance of what he said, which was read to him. He observed, "Sir, you have put in your own language; I wish it to be *mine*." He then repeated over again, nearly word for word, what he had before said, and when it was transcribed, and read over to him, he said, "That is right; I have now done."

"About half an hour after he desired that he might be removed to a cot. About ten minutes after he was removed to it, he died; but breathed his last so easily, that those who were sitting close to him did not immediately perceive it. He had put his hand to his face, which prevented them from observing it.

"He was born March 24, 1733"

Such is the account inserted, as it should seem, by the Doctor's friends, of his last moments. It evinces great composure and tranquillity, a vigour of mind and industry unabated by disease, and a confidence in the truth of the religious principles he professed. We think it our duty, however, to caution the younger part of our readers against confounding the soundness of principles with the sincerity with which they are believed, or considering the composure which any principles inspire as a proof of their truth. Too much stress has, we apprehend, been laid by all parties on the firmness with which their respective adherents have met their last hour. Composure in that awful moment may arise from various and even opposite causes. Natural fortitude, a habit of great submission to what is inevitable, a morbid insensibility, a regard to decorum, and even to posthumous character, will produce it. Still more frequently will it originate in ignorance of the guilt of sin, and of the purity of the divine nature, in habitual insensibility of conscience, or in self-righteous confidence. In a word, let a high idea of the mercy of God, without regard to his justice, be combined with a low standard of morals, and the result, in almost every case, will be an exemption from uneasiness respecting a future state. Hence we may account for the similar indifference which persons of very different religious systems have exhibited at the prospect of death. The soldier braves its approach, the savage exults in its tortures, the enthusiast greets it with rapture. Hume was sportive in his last hours, and Rousseau* contemplated his dissolution with pleasure. It is remarkable, that the scripture no where lays any stress upon the feelings which distinguish the hour of death, or holds up any remarkable example of a death-bed scene, as a model for imitation, or a proof of true religion. In fact, its great aim is to direct the attention to a proof far less equivocal than feelings dependent upon circumstances; the tenor of a holy life spent in conformity to the word of God. An erroneous idea is also frequently entertained concerning the true nature of a christian departure. Mere tranquillity, nay, abounding hope and triumphant assurance, form, of themselves, no just and clear indication of the right state of the soul. A different standard of excellence, or proof of the reality of religion, must not be assumed for the hour of death from that which was justly laid down for the vigour of health. In both seasons it is not the excellence of one grace or virtue which stamps the character, but rather the possession of all, the uniform and complete conformity of the tempers and conduct to the delineation of them exhibited in the scripture. Upon a death-bed, therefore, no peculiar or new graces are called into action, but the solemnity of the circumstances, and the greatness of the occasion, will heighten and exalt them all. Not only should faith be more lively than usual, or hope be elevated to assurance, but repentance ought to be deeper, humility more profound, charity more fervent and extensive, resignation more perfect, love to God of a purer kind, and obedience to his will more conspicuous. Judging by this rule, we confess that we are not entirely satisfied with the frame of mind the Doctor appeared to possess,

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* Rousseau, the hardened villany of whose life is almost without parallel in modern times, and who seems to have assumed the mask of virtue for no other purpose, than that of propagating, with more success, the blackest vice, says, in that very work which contains a confession of his crimes, that no man can come to the throne of God, and say, *I am a better man than Rousseau*. And just before he expired, he observed to his mistress, "Ah! my dear, how happy a thing it is to die when one has no reason for remorse or self-reproach!" Then addressing himself to the Almighty, he said, "Eternal Being! the soul that I am going to give thee back, is as pure, at this moment, as it was when it proceeded from thee; render it partaker of thy felicity."

as far as we can judge of it from the narrative of his friends. We could wish to have heard the language of humiliation, and should have been glad to perceive the traces of a reverential awe at the prospect of appearing before the judge of the earth. Such just and suitable feelings have marked, and, we may truly add, adorned the closing scene of some of the wisest* and best of men. It would have given us pleasure also to have heard the promises of the gospel urged to cheer the fainting spirits, to confirm the doubting mind, and to encourage the well-founded expectations of penitence and faith. Above all, we looked with earnest desire (and we deeply regret our disappointment) to have seen the mention of that adorable name, which, unto all who believe, is precious above every name that is named in heaven or in earth. It could not, indeed, have been introduced, according to the Doctor's system, as the foundation of hope, but it might, one would conceive, according to any system which professes to be built upon the scriptures, have been mentioned with that affection, veneration, and gratitude with which the inspired writers, as well as good men in every age, have uniformly spoken of it.

As a substitute for that ancient foundation of hope, faith in the atonement of the Son of God, the Doctor rests upon the expectation of universal salvation. This is well calculated, we acknowledge, to allay apprehension. Indeed, there cannot be much ground for alarm, when it is believed that there is no worm which dieth not, and no fire that is not quenched. It is very consoling to look upon God as only preparing all his creatures for final happiness, by different degrees of discipline suited to their different tempers. The encouragement this idea holds out is of a very general and extensive kind; for it affords hope alike to all, and nearly annihilates all distinction of character. But our readers will, probably, agree with us that it is a ground of hope never mentioned by the inspired writers; that the great founder of our religion evidently directed the weight of his influence to establish a contrary belief, and that whoever rests upon it, must deny or explain away the obvious declarations of scripture. We are told, indeed, that the Doctor diligently perused the sacred writings; but we feel our confidence in this mark of regard for those holy volumes much diminished, by reflecting on the unwarrantable liberties he was accustomed to take with them, on his rejection of the authority of an evangelist, on his denial of the conclusiveness of the arguments of an apostle, on the ingenuity exercised to explain away the obvious sense, or the boldness with which he refused to submit to the plain declarations of scripture. The mere study of scripture is of little moment compared with the humility with which its dictates are received, and the ready submission of the mind to its authority.

Indeed we conceive, that the leading defect in the Doctor's mind, from the first, was a want of humility. He formed his system from his own reasoning, and then endeavoured to accommodate the scripture to it, instead of humbly receiving his creed from scripture and casting down every imagination of his mind which opposed it. This was his fundamental error, and it naturally led him to cherish a spirit of rash innovation, inconsistent with cool deliberation or sound judgment.—Yielding himself to the influence of this spirit, he trampled with disdain upon the bounds

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* The dying expressions of Hooker occurring to us while we were writing this paragraph, we insert them in this note, not as exhibiting the best illustration which might be found of the last moments of an excellent man, but as sufficiently expressing that general assemblage of christian dispositions on which we have insisted.

"After receiving the blessed sacrament of the body and blood of our Lord, his friend Dr. Saravia, who attended him, thought he saw a reverend gayety and joy in his face; but it lasted not long, for his bodily infirmities did return suddenly, and became more visible, insomuch that the Doctor apprehended death ready to seize him. Yet, after some amendment, he left him at night with a promise to return early the day following, which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse, which gave the Doctor occasion to require his present thoughts: to which he replied, '*That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and, oh! that it might be so on earth.*' After which words, he said, '*I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near: and though I have, by his grace, loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it; and, therefore, where I have failed, Lord, shew mercy to me, for I plead not my righteousness but the forgiveness of my unrighteousness, for his merits who died to purchase a pardon for penitent sinners: and since I owe thee a death Lord, let it not be terrible, and then take thine own time. I submit to it. Let not mine, O Lord, but let thy will be done.*' With which expression he fell into a dangerous slumber, dangerous as to his recovery; yet recover he did, but it was to speak only these few words —'*Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me, and from which blessed assurance I feel that inward joy which this world can neither give nor take from me.*' More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep."—Walton's Life of Hooker.

which the wisdom and piety of former ages had fixed. He became a reformer in religion with the same indiscriminate zeal with which the jacobins attacked ancient establishments. There may, undoubtedly, exist evils in government; there may be popular errors in religion, but it is very material to mark well the spirit and views of the person who attacks the one or the other. It has been justly looked upon as the wisdom and glory of the British Senate, to ascertain precisely the limits of any proposed change, to deliberate cautiously, to determine slowly, even to treat with reverence accustomed prejudices, to reform with a temperate hand and in a gradual manner. But it was the character and reproach of jacobinism to abolish, by acclamation, the existing constitutions, and to rase to its foundation the ancient edifices of government. We conceive that the Doctor, in the reforms he would have introduced into religion, has acted in a spirit somewhat similar to that of the jacobin. He was daring, rash, impetuous; he wanted the modest diffidence which a just regard to the authority of the wise, and a proper sense of the limited extent of the human understanding will always inspire.

That the Doctor was sincere in the principles he held we doubt not, and that his principles were calculated to free his mind from alarming apprehensions, and produce tranquillity at the hour of death, we readily allow. But God forbid we should consider this as any evidence of their truth. By their conformity to scripture, and by the fruits they produce, they must be tried. It is useful also to remark, that in judging of the fruits which any principles produce, we must take our examples from the general cast of those who hold them, not from the solitary instances of the leaders of a party. The latter necessarily feel the influence of other considerations. Epicurus himself was sober and temperate, though his principles led to intemperance, and his disciples were generally corrupt. It is necessary also to examine the nature of the fruits which any principles produce, by the rules which scripture has laid down. They must be the fruits of christian holiness. Are the Socinians, taken as a body, the most humble of those who bear the christian name? Are they the most devout, the most heavenly-minded, the most watchful against sin? By the answer to these questions, should their pretensions be determined as far as the moral effect of principles determines their truth.

It is with reluctance we speak of any persons who have gone to give their account to their judge, in a manner which may seem disrespectful to them. The importance, however, of the truth will, we trust, justify the freedom of our remarks on this well known person. We should have rejoiced to have recorded in these pages the edifying example of the departure of a christian divine, rather than, what appears to us, the tranquil death of a mere philosopher.

DEATHS.

April 12. At the Vicarage, aged forty-five, the Reverend Joseph Dacre Carlyle, Vicar of Newcastle-upon-Tyne, Chancellor of Carlisle, Professor of Arabic in the University of Cambridge, and Chaplain to the Bishop of Durham. Mr. Carlyle was a man of eminent abilities and learning. Of his proficiency in Oriental literature, and his correct and elegant taste, the world has already had a very favourable specimen in his Translations of Select Pieces of Arabic Poetry. But the interests of religion, no less than those of literature, have sustained a severe loss in his death; since it will at least retard the appearance of the Arabic Bible, which he had undertaken to publish, and for which every preparation had been already made; and must put an entire stop to his great and favourite project of giving a complete edition of the New Testament in Greek, which was to contain not only the various readings collected by Mill, Bengelius, Wetstein, Griesbach, and Matthæi, but also those of more than thirty Greek Manuscripts which he had collected during his residence and travels in the Turkish Empire, together with a new and accurate collation of the Syriac and other ancient versions. With his Dissertation on the Troad, and Observations made during his Tour through Lesser Asia, Syria, and Egypt, the public may hope to be gratified.

The extent of Mr. Carlyle's acquirements, and the ardour of his literary pursuits, render his death a general loss: but those who knew him in the private walks of life, and who had an opportunity of witnessing the urbanity of his manners, the cheerfulness of his conversation, his unassuming modesty, and active benevolence, will have other and deeper causes of regret. He lived, esteemed and respected; he dies, sincerely lamented by all who had the happiness of his acquaintance.

Feb. 27. At Elberfield, in Germany, Lady Sykes, wife of Sir Francis William Sykes, of Besaldon Park, neice to the Duchess of Chandos and Lord Henniker. She was in her twenty-fifth year, and was far advanced in pregnancy at the time of her descease. March 7. At Elberfield, in Germany, Sir Francis William Sykes, Bart. of a scarlet fever, which he caught by his attendance on his lady, who died on the 27th of the preceding month. April 5. At Vicar's Hill, near Lymington, in his eightieth year, the Reverend William Gilpin, Vicar of Boldre. A few days ago, the Reverend Charles Chauncy, Rector of Ayott St. Peter's,. Herts. The Reverend James Cottingham, D. D. Vicar-general of the Diocese of Kilmore, Ireland. March 20. The Reverend Henry Wintour, Prebendary of St. Paul's. The Reverend P. B. Brodie, M. A. Rector of Winterslow. At the Deanery-house, Norwich, Mrs. Turner, wife of the Reverend Dr. Turner. At Holywell, in Huntingdonshire, the Reverend B. Hutchinson. In Ely-place, Dublin, Sir Alexander Schomberg, Knt. At Milding Parsonage-house, Mrs. Sanderson, wife of the Reverend W. Sanderson. On the 12th instant, after a lingering illness, Robert, Earl of Kinnoull, Viscount Dupplin, Baron Hay, at his seat, Dupplin Castle, in the

county of Perth. His lordship was the eldest son of the late Archbishop of York. March 22. At his house, on the Clapham Road, of convulsion fits, which continued three days, John Cock, Esq. formerly of Wood-street, Cheapside. March 23. At Brighton, in the thirty-sixth year of his age, John Fordyce, Esq. or A[illegible] in Kincardineshire, and of Birchin-lane, London. March 24. At Woodstock, Oxfordshire, Thomas Walker, Esq. aged eighty, many years Receiver-general of the same county. Lately, at Lyme Regis, Dorsetshire, Robert Clark, Esq. in the seventy-second year of his age, and nearly fifty years a magistrate of that borough. Lately, at Gilcomston, in the neighbourhood of Aberdeen, Flora Macleod, at the uncommon age of one hundred and four. She retained her senses and recollection to the last. March 24. At Hand Cross, Mr. Howell, Builder, of Brighton, and one of the greatest proprietors of lodging houses in that town; he was also a proprietor of one of the stage coaches from that place to London. Mr. Howell was, on his road to town on Thursday, attacked by a fit of apoplexy, near the inn where he died, and did not speak afterwards, till within a few hours of his death. March 26, Mrs. Killick, wife of John Killick, Esq. of Hackney Mills, and daughter of the late Alderman Hamerton. April 6. In Park-place, James Bourchier, Esq. formerly an officer in the fifth regiment of foot. April 7. At Wareham, Dorsetshire, David Erskine, Esq. first cousin to the Earl of Kellie. April 8. In the sixty-seventh year of his age, after a long and painful illness, which he bore with manly fortitude, Powell Snell, Esq. of Guiting Grange, in the county of Gloucester. Same day, in Pall-mall, in the seventy second year of her age, Mrs. Edgar, relict of the late Mileson Edgar, Esq. of the Red House, Ipswich.

April 8. At Bath, Lieutenant-general Horneck. April 10. In his twelfth year, in Berkley-square, Lord Viscount Bury, eldest son of of the Earl of Albemarle. Lately, in Ireland, Roger Byrne, the famous Irish Giant. He is said to have died of suffocation, occasioned by an extremity of fat, which stopped the play of his lungs. He was in the forty-fifth year of his age: his coffin, with its contents, weighed fifty-two stone; it was borne on a very long bier by thirty men, who were relieved at intervals. He was thirteen stone heavier than the noted Bright, of Maldon, whose waistcoat inclosed seven persons. April 4. At Twickenham, aged twenty-eight, the Lady of Michael Jones, Esq. Same day, Mrs. Pyne, wife of John Pyne, Esq. at Oving-house, Buckinghamshire. April 4. At Trevor-hall, near Llangollen, Trevor Lloyd, one of his Majesty's justices of the peace for the county of Denbigh.

ECCLESIASTICAL PREFERMENTS.

Rev. James Sperling, M. A. Lammarsh R. Essex, *vice* Hurlock. Rev. Brownlow Villiers Layard, Uffington R. co. Lincoln. Rev. Thomas Cantly, B. D. Stratford St. Mary R. Suffolk. Rev. Thomas Herring, M. A. Ringstead St. Peter and St. Andrew R. Norfolk. Rev. Charles Bethune, M. A. Wantsrow R. co. Somerset. Rev. Horatio Dashwood, B. A. Caistor St. Edmund with Marketshall R. Norfolk. Rev. George Preston, M.A. Briston V. Norfolk

Rev. John Hepworth, M. A. Gunton R. with Hanworth V. annexed, and Suffield R. co. Norfolk. Rev. Thomas Sedgwick, B. A. Mirfield V. co. York, *vice* Cookson, deceased. Rev. Dr. Taylor, rector of Wotton, Surrey, collated to Chichester Archdeaconry; and Rev. John Pratt, of Orpington, Sedlescomb R. Sussex; both *vice* Allcock, deceased. Rev. James Fielding, Wonersh V. Surrey, *vice* Hill, deceased. Rev. John Rush, L. L. B. Hartwell cum Hampden R. Bucks. Rev. William Gimingham, M. A. St. Dionis Backchurch R. London, *vice* Lynch, deceased. Rev. Joshua Hird, M. A. Munxton R. Hants, *vice* Hawtrey, deceased. Rev. William Kelk, B. A. Sudbrook R. co. Lincoln. Rev. John Halton, Clapham V. near Settle, co. York, *vice* Currer, deceased. Rev. Francis Skurray, Imber living, co. Wilts; and Rev. —— Bevans, Shrivenham, V. Berks, both *vice* Cotton, deceased. Rev. Joseph Golding, M. A. Newbold-Pacey V. co. Warwick, *vice* Nicholson, deceased. Rev. ——Pocock, master of the grammar-school at Frome, Lullington R. co. Somerset, *vice* Walters, deceased.

Rev. Henry Wintour, to a prebendal stall in St. Paul's cathedral. Rev. Alexander Richardson, M. A. Takely V. Essex. Rev. ——— Oakley, Tottenhoe V. co. Bedford. Rev. A. B. Haden, to an endowed lectureship in the collegiate church of St. Peter, Wolverhampton, *vice* Walker, resigned. Rev. Benjamin Heming, Kilvington R. co. Nottingham. Rev. Atwell Lake, St. Peter R. West Lynn, Norfolk. Rev. Joseph Walcam, compton-Abdale perpetual curacy in the diocese of Bristol, *vice* Page, deceased. Rev. William Coxe, M. A. rector of Bemerton, elected a canon-residentiary of Salsbury, cathedral, *vice* Colton, deceased; and Rev. J. Guard, B. D. installed prebendary of Slape, in that cathedral. Rev. John Craufurd, West Markham V. co. Nottingham. Rev. James Willins, M. A. Melton St. Mary and All Saints R. Norfolk, and St. Michael Coslany R. Norwich, *vice* Story, deceased. Hon. and Rev. Edw. Rice, M. A. Sutton-on-the Forest V. co. York, *vice* Cheap, deceased. Rev. Rob. Gray, M. A. Rector of Craike, co. York, collated to a prebendal stall in Durham cathedral; Rev. W. L. Bowles, to a prebendal stall in Salisbury cathedral; and Rev. Charles Ekins, M. A. son of the Dean of Salisbury, elected a canon residentiary of that cathedral; all *vice* Ogle, deceased. Rev. J. Allinson, of Packington, Thurnby R. near Leicester.

Rev. Charles Anson, M. A. Mautby R. Norfolk, *vice* Buckeridge, deceased. Rev. Mr. Pitchford, to be a minor canon of Durham cathedral. Rev. Latham Wainewright, Great Brickhill R. Bucks. Rev. Richard Williams, M. A. vicar of Puddington, co Bedford, and curate of St. Giles, in North-

ampton, Bulpham R. Essex, *vice* Cuthbert, deceased. Rev Joseph Ireland, jun. Craglin R. co. Cumberland. Rev. H. T. Laye, Pickering V. co. York, *vice* Harding, deceased.

DISPENSATIONS.

Rev. Henry Gale, M. A. to hold Hawxwell R. with Escrick R. both co. York. Rev. Wm. Macklin, M. A. to hold Great Yeldham R. with Great and little Chesterford R. all co. Essex. Rev John Strange Dandridge, LL. B. to hold Rollisham or Rousham R. co. Oxford, with Syresham R. co. Northampton.

POSTSCRIPT.

REMARKS ON THE STATE OF PARTIES.

We esteem it to be one part of our duty, to apprize our readers of the alterations which arise in the state of political parties, and occasionally to offer a few dispassionate remarks on that subject. Most of the public prints are accustomed to lavish their praise so freely, and to bestow their censure so unmercifully on public characters, that they have the appearance of being employed as the instruments of different parties; and it is by the communication of their heat that the political passions of the whole country are inflamed. We would humbly hope that the Christian Observer will contribute, so far as its influence shall extend, to assuage the violence of party spirit, and to inspire candour and moderation in politics, without, at the same time, being neutral on public questions, or insensible to the superiority of one public character over another.

A few weeks ago, Mr. Fox and Mr. Windham* formed a junction for the purpose of more effectually opposing the ministry of Mr. Addington. What may have been the precise nature and conditions of this union the public does not know. We have, however, been recently assured by Mr. Fox, that there is no circumstance respecting it "which might not be proclaimed at Charing Cross." A complete co-operation in parliament between these two able leaders has followed; and their professed object is to overthrow an administration which is declared by them to be utterly incompetent to the management of public affairs at the present crisis; and no opportunity has been lost by either of them of exposing the real or supposed errors of Mr. Addington.

Mr. Pitt appears to have been unwilling to unite himself with either of these gentlemen. Indeed his disinclination to coalesce entirely with Mr. Windham and his party, is commonly supposed to have been the occasion of the junction between Mr. Windham and Mr. Fox. Mr. Pitt, however, has recently taken a very forward and decisive part against administration; and there appears to be a certain degree of present co-operation and good understanding between him and the new coalition. On Mr. Pitt's motion for a naval inquiry, a few weeks ago, Mr. Fox employed his eloquence in such a manner as to cast a nearly equal censure on Mr. Pitt and Mr. Addington; and he supported the motion, only on the ground of the extraordinary merit of the first Lord of the Admiralty. The papers which the ministry refused, and which Mr. Pitt called for, on the ground of their being expected to prove the negligence and misconduct of the Admiralty Board, would, according to Mr. Fox, exalt the character of *his friend*, Lord St. Vincent. It is remarkable that Mr. Sheridan on this occasion united in sentiment with his friend Mr. Fox, for he also praised the Admiralty, but voted with Mr. Addington, on the ground that the papers were unnecessary; though he has since voted with opposition. Mr. Addington's majority on this question amounted to 71.

On the 24th April, Mr. Fox moved in the House of Commons, "that it be referred to a committee of the whole house to revise the several bills for the defence of the country, and to consider of such further measures as may be necessary to make that defence more complete and permanent." This motion was powerfully supported by Mr. Pitt, who declared that neither in respect to the navy, nor any one branch of the military defence, was the country in that state in which it ought to be placed; and he concluded a speech full of strong animadversions, by observing, that such being the opinions which he

* These gentlemen were formerly united against the administration of Mr. Pitt, but since the French revolution, they have been violently opposed to each other.

entertained, he should not fulfil his duty to his sovereign, or to the nation, if he were not openly and explicitly to declare those sentiments in parliament. The numbers on this occasion in favour of the ministry, were 256; in favour of Mr. Fox's motion, 204; majority only 52.

On the 26th April, a motion was made by Mr. Pitt, of which the object was to postpone for a fortnight a bill proposed by government for suspending the Army of Reserve Bill, with the view of introducing in its place a measure of greater efficiency suggested by himself. Mr. Fox and Mr. Windham supported the motion of Mr. Pitt, and the majority of the ministers was reduced to 37, the numbers being 240 to 203. In the House of Lords the Administration lately lost one question (probably through surprise) by a majority of one, and on several other questions the minority in the house of Peers has been great and encreasing.

Under these circumstances it is natural to anticipate a change of ministry; but of what materials any new administration may be formed, is matter of the most uncertain conjecture. The ground on which the defence of Mr. Addington has been partly rested, (we allude particularly to a speech of the Attorney General) has been the incoherency and even contrariety of sentiment which prevails among his adversaries; they are united, it is said, in pulling him down, but they are not likely to be equally agreed as to the person who shall be set up. To this objection, which indeed proves too much, since it would imply that even the worst measures of Government ought to be sanctioned under the present state of parties, it has been replied, and in language undoubtedly constitutional, that it belongs to parliament to censure, and even to turn out the administration; and to the king to choose the men who may be substituted in their place. It is also urged, that an oblivion of old grounds of difference is often necessary in times of peril, and implies no dereliction of principle.

For our own part, we cannot forget the services which Mr. Addington rendered to his country by negotiating a peace; and we ascribe that zeal which has been so remarkably manifested in the defence of the kingdom, (a zeal which is of more effect than many thousand regulars) to an idea of the necessity of the war which the treaty of peace inspired, and which prevailed to such a degree that the grounds of the war were not much examined by the public.

On the other hand, we are arrived at a period in which the talents of our most distinguished statesmen, at all times a species of public property, ought unquestionably to be employed in devising the means, not of annoying each other, but of resisting the common enemy. When therefore we hear of the coalition of parties, especially of those which have not heretofore been the most directly opposite, we ought to be far from imagining that there is a necessary sacrifice of principle. The common fault of those who coalesce is not that they coalesce, but that they were antecedently too violent in their differences; and to become enraged at new coalitions, is perhaps to perpetuate that political animosity which is one of our chief evils.

The nation may reflect with satisfaction that both Mr. Pitt and Mr. Fox approved of the peace; and we may therefore hope that they will each of them again be willing to make some sacrifices for the attainment of that blessing. If the present government, instead of being totally set aside, should be new modelled by the admission of some of its opponents, eminent for talents, integrity, and energy, who, as we presume, would in that case stand at the head of our affairs, the wishes of the nation would perhaps be more fully consulted, and unanimity be more promoted, than by any mere substitution of one party for another. May it please God to deliver us from all "Rancour of *political* as well as religious disputation;" may he dispose our public men to lay aside whatsoever is personal in their antipathies, and to unite for the purpose not of private ambition, but of general good; and may he be pleased to direct and prosper all the consultations of parliament to the advancement of his glory, the good of his church, the safety, honour, and welfare of our sovereign and his dominions; so that peace and happiness, truth and

justice, religion and piety, may be established among us for all generations.

We cannot close these remarks without adverting to an expression used by Mr. Pitt in one of the late debates:—In censuring the parsimony of Mr. Addington, in respect to the volunteers, he stated that it was not to be expected that men would continue long to give gratuitously the Sunday (their only day of recreation and of rest from labour) to the purposes of drilling. We trust that this observation may be considered as implying that the present system of Sunday drilling will not be the permanent policy of the country in the event of Mr. Pitt's returning into power. We deem this subject of so much importance, that we have thought proper to give it a place in these general remarks.

We are happy to announce the recapture of the island of Goree, by a British squadron.

His Majesty has been graciously pleased to appoint Friday the 25th of May next, to be observed throughout England and Ireland as a day of public humiliation and fasting. We earnestly hope that it may be observed in a proper manner. We subjoin a hymn for the occasion, which has just reached us in time to obtain a place in this number.

HYMN FOR THE FAST DAY.

MAY 25, 1804.

DREAD Jehovah! God of Nations,
From thy Temple in the Skies,
Hear thy People's Supplications,
And for their Deliv'rance rise.
Lo! with deep Contrition turning,
In thy Holy Place we bend;
Fasting, praying, weeping, mourning,
Hear us, spare us, and defend.

Foes, who've ravag'd peaceful Regions,
Now for us the Yoke prepare;
And if thou forsake our Legions,
We, like them, the Yoke must wear.
Shall Religion's Foes enslave us?
Shall their Heathen Tongues exclaim,
"Where's your God?" O rise to save us,
And assert thy glorious Name.

Though our Sins, each Heart confounding,
Long and loud for Vengeance call;
Thou hast Mercy as abounding,
Thou hast Blood can cleanse them all.
Let that Mercy veil Transgression,
Let that Blood our Guilt efface;
Save thy People from Oppression,
Save from Spoil thy Holy Place.

Hear, O God! the Vows we tender;
With our Hosts to battle go;
Shield the Head of each Defender,
And confound the impious Foe.
So when ceas'd the Battle's raging,
Thine shall be the Victor's Praise;
And in holy Bonds engaging,
We will serve thee all our days.

C. F.

ANSWERS TO CORRESPONDENTS.

PHILARIO better knows than we possibly can, the texture of his own mind; and if it be so weak as to be shaken by sophisms and insinuations he will do well to abstain from the perusal either of Hume or Gibbon.

In our volume for 1802, A SABBATARIAN will find a series of papers on the obligation to keep holy the sabbath day. Should these not satisfy him, we shall willingly attend to any question he may think proper to put.

If M. P. will entrust us with his projected Letter to MARGERY, it shall be carefully forwarded to that very respectable lady.

ERGO; E. V.; BOETHUS; A. A.; A WHITE SLAVE TRADER; CUSTOS; SOPATER; AN ATTORNEY; H. G.; and S. P. will appear as soon as possible.

NEPIOS; FREDERICK; and W.; have been received.

We cannot approve of the levity with which MAGUS introduces the great enemy of God and man into his Lines.

We shall endeavour to procure the information which A. B. requests.

We are under the necessity of apologizing to those gentlemen, who have thought proper previous to publication to submit their manuscripts to our perusal, for the tardiness with which we have complied with their injunctions. Incessantly occupied as we are with the periodical duties of our office, it is no easy task to satisfy the eager impatience of authors who apply for our *imprimatur*. To obviate future disappointment, we think it incumbent on us distinctly to state, that as we cannot honestly recommend the printing of a manuscript which we have not first read from beginning to end, there is no probability that our opinion can be obtained in less than twelve months from the day on which the papers reach our hands. Authors will, therefore, do well to count the cost of a reference to our judgment before they venture upon it.

A SINCERE INQUIRER, and RESH, have just come to hand.